

THAT NONE SHOULD BE LOST: AN INNOVATIVE
RELATIONAL EVANGELISM APPROACH
TO MOTIVATING AND EQUIPPING
THE 21st CENTURY CHURCH

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ABSTRACT

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The purpose of this study was to implement a model that motivates and equips church leaders and laypersons to practice relational evangelism. The model developed for the Mount Horeb Baptist Church included two, four-hour training sessions on relational evangelism. Along with the classes, a series of sermons related to witnessing were preached to assist in the motivational process. A training manual was created. Qualitative and quantitative analysis instruments demonstrated that the church members were motivated and equipped to practice relational evangelism, and church growth was achieved.

ACKNOWLEDGMENTS

I could not have completed this research without the love, encouragement, and assistance of many people. I wish to thank my family and all the people who assisted me in accomplishing this phenomenal challenge. Special thanks to my wife, Gloria, who has consistently prayed for me, inspired me, and supported every stage of this work. Keisha Lee, my sister-in-law, who has worked tirelessly throughout each editorial phase. To my Context Associates and the Mount Horeb Baptist Church Family, I appreciate the constructive feedback and sincere encouragement. The professional and pastoral support of Dr. Delmus U. Cooper and Dr. Josephine Diana Crawford helped move this study toward a timely completion.

PREFACE

“Every human being is the center of a network of relationships. Undoubtedly, the first place to begin looking for evangelistic opportunities in our everyday lives is in the numerous relationships the Lord has enabled us to develop and enjoy. . . . relational evangelism means using existing relationships and developing new ones as bridges through which to communicate the message that is Jesus Christ . . .”¹ The focus of this paper is training and motivating the Mount Horeb Baptist Church Family to evangelize so that the mandate given by Jesus Christ in Matthew 28 is fulfilled. To achieve this goal, it is essential that the members are motivated and equipped to share the Gospel with those they come in contact with on a regular basis.

The ministry model the writer has chosen is relational evangelism. According to *Chapter Three: The Church’s Role* in the book *Evangelism & Discipleship in African-American Churches*, Willie Richardson discusses relational evangelism. He states, “This model of evangelism is the most effective of all methods. Studies have shown that most people come to Christ because of their relationship with a Christian whether that person be a relative, co-worker, neighbor, fellow student, or business associate.”² The writer believes that once Jesus has touched their life, a Christian must “go and make disciples.” One of the best ways to accomplish this goal is in the context of friendship.

In general, motivation is the desire and willingness of a person or group of people to extend effort to reach a particular objective. The Church must reach out to those who are lost. If the Church plans to fulfill the mandate of the Lord in Matthew 28:19-20, it must be engaged in evangelism. Jesus summons each person to be witnesses and disciples

¹ James D. Kennedy, *Evangelism Explosion*, Fourth Edition (Wheaton, Illinois: Tyndale House Publisher, Inc., 1996), 20.

² Lee N. June and Matthew Parker, *Evangelism & Discipleship in African-American Churches* (Grand Rapids, Michigan: Zondervan Publishing House, 1999), 46-57.

“both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth” (Acts 1:8).³ The clarion call is to witness and disciple the unsaved persons wherever and whenever they are found.

There appears to be a significant lack of motivation for evangelism. Why? Part of the problem is a lack of proper training in the area of evangelism. Ralph W. Heighour points to the fact that, “Members are unsure of their role in the congregation.”⁴ In his writing, he shares findings relating the undefined role of new and existing members. Many have not been informed about the mission of Christ and the role of the Church. The conclusion is that there is a need for enhanced Christian Education models which offer practical instruction reinforcing the charge Christ gave to the Church.

The New Testament provides four foundational Scriptures which offer direction and inspiration necessary to achieve evangelistic goals as taught by Jesus (Matthew 28:19-20, Mark 16:15, John 20:21, and Acts 1:8).

³ Unless otherwise noted, all Scripture references are taken from the King James Version of *The Holy Bible*.

⁴ Ralph W. Heighour, Jr. *Survival Kit for New Christians* (Nashville, Tennessee: Convention Press, 1979), 15.

DEDICATION

To Gloria, my wife, who saw in me the gifts of God and my potential, I did not envision. She unselfishly invested time and gave unwavering support as I embarked on this phenomenon journey.

This work is to the many people who are earnestly seeking ways to reach persons who have not yet fully embraced the joy of accepting Christ as Savior. It is for this purpose that I present this work: That None Should Be Lost.

INTRODUCTION

Description of Project

An early evangelistic command was given by Jesus, “go and make disciples” in Matthew 28:19-20. The Great Commission is the message of salvation that must be proclaimed to all nations. Jesus informs the church of His plan and purpose, “But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth” (Acts 1:8). He gives us the power to impact the lives of others. Jesus reiterates God’s life-giving desire that “none should be lost.” Often, as persons live in community a daily interaction occurs. As a result relationships are developed and avenues for effectively reaching the unsaved are possible.

This project does not propose to cover all aspects of evangelism. However, this project and the resulting practical relational evangelism manual will serve to ignite passion and motivate church members to engage in relational evangelism for the purpose of effectively responding to Jesus’ mandate, the Great Commission. The primary aim is to develop an outreach goal and to implement intentional witnessing strategies. The model mandates mutual commitments to teaching and learning each “that none should be lost” component. It is an opportunity to share Jesus’ message of hope. When implemented, the expected outcome is that the spiritual life of individuals is positively impacted and the Church at large will grow. Souls will be added to the Body of Christ.

The models Jesus used to evangelism are now considered the different styles of evangelism. They are:

Intentional Style	Confrontational Style	Relational Style
Invitational Style	Testimonial Style	Prayer Style.

Overview of Chapters

Chapter One describes the writer's spiritual pilgrimage. The writer will show how he has come to this place in his spiritual journey, why this ministry focus fits him, and describe his context. Chapter Two explores the literature and practitioners of the relational evangelism concept and substantiates its credibility. Here the writer will discuss the methods of evangelism and cite workshops and motivational preaching as useful techniques. The evangelical church and its mission will be defined. Also, the basic beliefs of the Church and its calling to evangelize the entire world will be addressed. Chapter Three discusses a theoretical, biblical, and historical foundation for the model. Chapter Four discusses the model's design and the chronology as it is developed. Chapter Five deals with field experience. Chapter Six includes the data analysis. This chapter will show how the goal of motivating and equipping leaders and lay persons to do relational evangelism was achieved. The goal of church growth is proven. Chapter Seven reveals the writer's reflections and draws conclusions.

CHAPTER ONE

SPIRITUAL PILGRIMAGE

The writer of this paper is pursuing a Doctor of Ministry Degree at the United Theological Seminary in Dayton, Ohio. The prompting to engage oneself in such a phenomenal challenge evolved from the writer's experience as a teacher of the Word and a proclaimer of the Gospel. Many years of experience in the ministry and all that he taught and preached let him know that evangelism is what God will have him to do.

The writer would say his childhood experiences were typical of a Black male child growing up in a racially divided society. Being born African-American and male automatically placed him in a category for mental, and often physical, abuse. At a very young age, his father decided to support them with a job outside the State of Virginia. Initially, he came home every weekend. However as the writer grew older, the weekend visits turned into months of absence.

Though pretty much a loner, his inner desire was for a father who was there. A father who was willing to spend quality time providing affection and teaching his son the typical things resulting from a father and son relationship—learning to ride a bicycle, playing ball, going fishing, offering a pat on the head to comfort and encourage, attending PTA meetings.

Attending an all-Black school had its advantages and disadvantages. Many of the classrooms were overcrowded, thus, the writer was not afforded the special attention needed. The writer had an impediment--he stammered. Being the brunt of cruel

comments and teasing by many of his classmates, the writer became more withdrawn and an introvert. Afraid of the possible pain, it was easier not to talk. There were many times when he wanted to shed tears, but could not; because in this society, boys are taught to never to express emotions, especially with crying. Consequently, the writer focused on something he could do that was fun, as well as fulfilling. He played sports and had a great love for track and field events. One of his great aspirations was to become an outstanding track star. Unfortunately, that goal did not materialized past high school. In 1965, the writer graduated from the only Black high school in Portsmouth, Virginia—IC Norcom.

After graduation, he relocated to Washington, D.C. Shortly thereafter, he fathered a child. Having such a strong need for a wholesome father/son relationship, he married in order to prevent his child from facing some of the loneliness and pain he experienced. One son was born to that union, and it ended in divorce five years later.

He attended the University of the District of Columbia majoring in Computer Science Management. As a result of the training the writer received at the University, he was able to begin a career with the Federal Government that has lasted for more than 30 years. His primary life's work has always been in the computer field.

After two failed marriages and approaching the age of 35, it became clear to the writer that there was “something wrong with this picture”. He realized that the knowledge of Jesus was the only answer to a nagging void in his life. Up until this time, he had a hunger for something different but he could not name it.

All his life, the writer has had sensitivity to God that could not be verbally expressed. As a very young boy, he was able to sense the occurrence of events beforehand. He seemed to know in advance when something was about to happen. Many times, the experience frightened him. Because he was without the wisdom of God, he did

not understand its relevance from a spiritual standpoint. Today, as a born-again and Spirit-filled believer, he is able to name it properly--a vision, word of knowledge, or prophecy. It is a gift to him from his Father, God.

He grew up in an era when Black folk went to church on Sunday. Whether there was a personal relationship with God, or not, you went. Consequently, as far back as he can remember, his sisters, brother, and the writer were encouraged by their parents to go to Sunday school and church. So, they did as instructed. This became a habit and remained with him until he reached adulthood.

As a young adult, he continued to attend church, but never regularly; thus, he was undeveloped spiritually. Because of the lack of proper teaching and spiritual guidance, his focus was not clear. In his opinion, he was a good person. He had the basics—he believed in God, he did not kill nor steal, nor did he participate in anything really outrageous. Like most people, he figured he would go to heaven. As far as he was concerned, being "religious" was going to church every Sunday. When he thinks on the time spent in church and around strict churchgoers, he does not recall hearing anything about salvation or being "born again".

On January 2, 1982, during a revival service at Evangel Church (formerly Evangel Temple), he accepted Jesus Christ as his personal Savior. As he sat there in that Spirit-filled service, something unusual happened to him. He felt the presence of God come upon him. Since that experience, he has been a changed person. The writer is proud to say he has not looked back since that day. He has continued to follow the Lord wherever He leads.

The writer has come to the fullness of the knowledge of Jesus, who pardoned his sins. Twenty years later, he knows this was the answer to that which plagued him since

his youth. This was what he had longed for—a devoted, loving, understanding, Father. This new experience quieted his inner restlessness, and it filled every ounce of his being with peace. Little did he know that this step would turn him into a strong man.

The Lord then began to show the writer many things. In particular, He gave him a glimpse of what His plans were for his life. Things began to gradually happen. He received the gift of the Holy Spirit. That experience was key. On his own the writer studied the *Holy Bible* in great depth. Nevertheless, the writer still had a desire for formal training. In May 1992, he received a Master of Divinity Degree from Howard University. When it came to his Biblical studies, He was in total awe. Theologically, the writer's experience at Howard was truly an awakening one. In conclusion, the writer can now say, without any doubt in his mind, that God led him in the direction of evangelism.

Ministry Context

The Mount Horeb Baptist Church, where the writer has been an associate minister for the last four years, is located in the Northeast section of Washington, D.C. The Church is only two blocks from the Maryland state line. The majority of the population is of African-American descent. For the most part, the city is divided along racial lines. The Church is nested between several commercial businesses and the location is referred to as Mount Horeb Plaza. Across the street from the Church, is the Fort Lincoln Planned Community, which consists of middle class townhouses, several large senior citizens buildings, tennis courts, basketball courts, swimming pools, and a park.

The Mount Horeb Baptist Church has been in existence for 133 years. It was established in 1870 by 11 committed Christians who met in a small house located on Warren Street, N.E. Each week they gathered at this small house and held prayer meetings.

In 1870, there were few, if any, Black Baptist churches in the northeastern part of Washington, DC. Add to that, the fact that there were very few cars and no other means of transportation. Both of these factors greatly contributed to the increase in attendance from those living in surrounding neighborhoods. Thus membership increased.

The Mount Horeb Church family has enjoyed some outstanding leadership down through the years. For the first nine years, the body worshiped under the leadership of Reverend James Holmes. It was under the leadership of Reverend Gregory Trueheart in 1951 that two standard practices were discontinued. They were: (1) fund raising activities, and (2) collection plates and baskets being passed around to collect monies during worship services. Since that time, Mount Horeb Church still does not conduct fund-raising activities, nor does it take up an offering during the worship service. The members and visitors place their tithes and offerings in the narthex before entering the sanctuary.

Mount Horeb has a membership of over 900, the majority of which are active. There are two services—7:30 A.M. and 10:30 A.M. The church is blessed with rich and spirit-filled messages from the Pastor. The sermons preached at each service are relevant and fresh. The music department is one of the best in the city. The journey traveled by the Church family over the past 132 years has been marked by both challenges and successes. Just as the members of Mount Horeb continue to grow and develop spiritually, the physical face of Mount Horeb has changed as well. Buildings have been built, remodeled, and adapted to meet the needs of the congregation.

Presently, one goal of Mount Horeb is to establish an effective evangelistic ministry. According to the current pastor, Cooper, an active, effective evangelism ministry is something he would like to witness during his tenure. The question to be

answered is: How can Mount Horeb form an effective evangelistic ministry that involves the entire Church body? Pastor Cooper feels that the Mount Horeb congregation, as a faith community, is not meeting the responsibility set before the Body of Christ in Matthew 28:19-20. This is a charge given to the New Testament Church. When Christians fail to “go and make disciples of all nations,” especially in the surrounding community, churches are missing the mark. The writer, too, feels that the Mount Horeb Baptist Church Body needs to be more active in witnessing to a dying and hurting world.

The writer believes that the Church must become fishermen of people and that the Body of Christ can accomplish this task with their lifestyles. It is normal behavior to be impressed by what is seen. If the world can “see” the followers of Christ applying in their daily behavior those things which are written in the Word, many would be convinced that Christians are not hypocrites. When they can witness consistent behavior, people are more apt to be won over.

Throughout the writer’s Christian journey, he feels that, as a faith community, not enough is done to make disciples for Christ. He has always had a passion for saving the lost among us. When asked by his Pastor to head up such a ministry, he felt this is the perfect opportunity to really do something to enhance evangelism at his place of worship and service.

Conjunction

When the writer looks back on his early spiritual development, he has always had a desire to share the Word of God with others. He believes a focus on relational evangelism is right for him and the universal Church. He has come to realize that teaching the Holy Scriptures is but one way to evangelize the world. One's lifestyle plays a vital role in winning souls to Christ. Many people are motivated by how they see others live. The writer believes Christians can use their lives as bait to catch human beings. Jesus told us to follow Him, and He promised to make us fishermen of men—human beings. As Believers follows Christ and becomes more Christ-like in character, they can witness to the world.

The writer's past pains and rejections have prepared him to hang-in-there, stick-like-glue, and be faithful and steadfast to the ministry for which he has been called. In other words, no matter how hard the challenges are, or become, just continue until the end—do not give up when trials come. The writer is of the opinion that Christians need to display Christ-like attributes in their lives. These attributes can be taught and lived.

Many of the members, as well as the Pastor, have shown a strong interest in the evangelism ministry. This should play a large role in creating a successful strategy for Mount Horeb. The writer is looking forward to what the Lord will do with him as he embarks upon this journey of being bait while teaching others to win souls for Christ.

Upon reflection on his spiritual journey and this project, the writer has chosen to create a manual, accompanying workshops, and motivational sermons that focus on relational evangelism. This evangelism manual will be used to train members of Mount Horeb on how to conduct successful evangelism. Prior to his arrival, there was in place an evangelism ministry at Mount Horeb, but it was not very active. One reason for the

lack of success has been the absence of motivation and passion for this ministry. The writer hopes to instill radical motivation for this dormant ministry.

Current Issues

There is a great need for evangelism and discipleship in urban communities and within the African-American church, because many of the people are hurting from circumstances and the ills of life. Hurting people need answers. Whether the issues are social, economic, or political, the answer is trust and faith in Jesus Christ. However, it appears that many churches are failing the mandate Jesus gave in Matthew 28:18-20. Reasons for such failure include a lack of proper training, a lack of funding for evangelism, and the misconception of missionary work.

In Chapter 11, “Help Wanted: Missionaries For The Harvest,” of June and Parkers’ work, Joseph C. Jeter, Sr. writes: “The concept of evangelism in too many African-American churches is one of revival meetings, to which people come to hear an evangelist, as opposed to outreach evangelism, door to door outreach, or feeding programs with the idea of presenting Christ. In such churches, there is no tract distribution, counseling, health fairs, basketball leagues, concerts, banquets, recreation activities, bus trips, picnics, or clothing distribution.”¹ The writer shares Jeter’s view on this point. Holding revivals and routine worship services, in the absence of some form of outreach evangelism, does not adequately reach individual souls, nor does it properly fulfill The Great Commission. People need real-life experiences and opportunities to see the love of Christ in action. Hence the relational evangelism concept is not only

¹ Lee N. June, and Matthew Parker, *Evangelism & Discipleship In African-American Churches* (Grand Rapids, Michigan: Zondervan Publishing House, 1999), 159.

appropriate, but also quite effective. The unsaved get to see Jesus through the life of an individual which they know and share something in common.

It is the writer's belief that the Gospel must be taught in such a way that it ministers to people no matter where they are. If we are to reach urban communities, the Gospel must be preached and taught in ways that address the circumstances and issues that confront inner-city residents. Today, if we are to evangelize our communities, we must first properly equip the people who are going to communicate the message of salvation. People are equipped by providing them with information, strategies, and techniques needed for successful evangelism. It is for this reason the writer chose to create a manual, develop workshop sessions, and prepare a series of motivational sermons in the area of relational evangelism.

Looking back, the writer can see that God saved, delivered, and trained him to fulfill the predestined purpose of sharing the Gospel. The writer has a passion to reach the unsaved and lost, confused and discouraged, depressed and oppressed, and those marginalized within every community. As he ministers in his own neighborhood, it is frightful to see the number of people living apart from Christ. This is why the writer has such a strong interest in training and equipping Christians, in particular layleaders, to do evangelism. The leaders of local churches must equip members of the "Body of Christ" with the necessary tools to effectively evangelize. Within the United States, many inner-city churches are suffering from a decline in membership. Part of this decline is because the congregations are growing older and lack an effective evangelism ministry. In order to fulfill Christ's mandate, the Church has to go outside the four walls of the buildings to reach the desperate and discouraged. The wonderful story of God's saving grace should be shouted from the rooftop of buildings, mentioned in business meetings, carried aboard

buses, trains, and airplanes, taken anywhere our feet can possibly tread. The writer can say, without any doubt, that God has led him in the direction of evangelism.

CHAPTER TWO

THE STATE OF ART IN THIS MINISTRY MODEL

The Charge of the Church

What is Evangelism? What is Relational Evangelism? In order to understand the mission of the church, it is necessary that we take a look at the true nature of the Church. Everyone seems to have a different answer when asked ‘what is the mission of the Christian Church?’ An unbeliever will have a totally different view of the true nature of the Church than a believer. To understand the basis for this research, an understanding of evangelism, and particularly relational evangelism, is necessary. This chapter will show the model Jesus used to share His faith. Throughout the New Testament Jesus conducted workshops and sent His disciples out to evangelize the community.

“It may have been there in our psyche since the beginning of time, but surely the seeds of radical Evangelism are peculiar to historical Christianity. In fact the word “Evangel” refers to “Ministers of the Church, who assisted the apostles in spreading the gospel or evangel, of our Lord Jesus Christ” (Scofield Bible). The word “Evangel” comes from the Greek word *euangelion*, which is the opening word of the Gospel of Mark, and it means “glad tidings.” And this spreading of glad tidings is meant to lead to a conversion of some sort, the experience of being “born again” to a state of grace, an indwelling of godhead within oneself, and a change of one’s old life by putting on a new life that is characterized by an inexhaustible spiritual growth. Usually such a conversion

involves a “repentance” of some sort, from the Greek word *metanoia* which means “to have another mind, to change one’s mind.”¹ The writer believes that once a person has been touched, they have a changed mind.

Definition of Evangelism

The *Westminster Dictionary of Christian Theology* defines evangelism, “as the proclamation of the gospel.”² To evangelize is to present Christ in the power of the Holy Spirit so that people shall come, put their trust in God through Him, accept Him as Savior, and serve Him as their King in the fellowship of God’s Church. Evangelism is not optional for the Christian Church, which has a mandate from its Lord to proclaim the Gospel. Christians are to “Go into all the world and preach the Gospel to the whole creation” (Mark 16:15; Matthew 28:18-20; Luke 24:47; and John 20:21-23; Acts 1:8, John 17:18-21).

This writer stresses that evangelism is the proclamation of the good news describing what Jesus Christ has done with the goal of winning an individual to Christ. This proclamation may be done in word or deed. Evangelism seeks to help the individual establish a personal and intimate relationship with the Lord Jesus Christ so that He will become Lord over their lives. In other words, Christ will reign, rule, and control every area of the individual’s life. With the help of the Holy Spirit, the individual is nourished and strengthened emotionally, physically, and spiritually. The Holy Spirit also guides the believer in all truth and understanding of their personal Savior. The Holy Spirit is the teacher and enabler. Redemption is another part of evangelism. God redeems the

¹ William Packard, *History of Evangelism: From Tents to TV* (Grand Rapids, Michigan: William B. Eerdmans Publishing Company, 1996), 2.

individual from sin and other destructive aspects of human life. It is God who establishes a right relationship with us and gives us a good conscious toward Him. It is God's desire that we "go and make" disciples. It is the believer's commission, charge, and task to witness and share the redemptive story of what Christ has done.

Definition of Relational Evangelism

Furthermore, evangelism is the proclamation of the message of salvation through faith in Christ Jesus. Salvation is the ultimate theme of all the writers of the Bible. Jesus has given the Church a mission or charge "to go" and make disciples of all nations. Evangelism is the Holy Spirit-led activity of the Church in sending men, women, boys, and girls into the world to proclaim the gospel of Jesus Christ to all people. The gospel is the Good News of what Jesus has done for humanity. This mission or charge is referred to as the Great Commission (Matthew 28:19-20).

Relational Evangelism is relating the Gospel to a relative, friend, neighbor, classmate, coworker, business associate, or anyone you have a relationship with. In one sense, relate means to give an account of or narrate. When one narrates, details are recited. Simply put, a story is told. Followers of Christ are mandated to tell Jesus' story.

When reading the Scriptures, we see that Jesus shared the Gospel with those He encountered in the context of a relationship. He befriended the sinners, publicans, outcast, and the downtrodden of society for the purpose of sharing the kingdom of God. Like Christ, the Church must befriend those sinners, publicans, outcast, and the downtrodden among us. The Church must build bridges of friendship so that Jesus can walk across.

² Alan Richardson and John Bowden, eds., *The Westminster Dictionary of Christian Theology*, (Philadelphia, Pennsylvania: Westminster Press, 1983), 192.

In light of what the writer has mentioned, statements on relational evangelism must be relative to those in the 21st Century Church. The following practitioners bring clarity to the term. Kennedy defines relational evangelism as, “using existing relationships and developing new ones as bridges through which to communicate the message that is Jesus Christ.”³ Willie Richardson refers to relational evangelism as, “the most effective of all methods.”⁴ He stated that, “Most people come to Christ because of their relationship with a Christian, whether that person be a relative, coworker, neighbor, fellow student, sport teammate, fellow volunteer, or business associate. This is why it is essential that every member of the church know how to share his or her faith in Jesus Christ.”⁵ Finally Mittelberg summarizes the relational evangelism concept with this thought. “People come to Christ one life at a time-and usually through the influence of one or two authentic Christians who have built genuine relationships with them. All believers can and should have that kind of impact on the people around them.”⁶

Jesus Christ: Evangelistic Model Left to the Church

Our Lord Jesus Christ used various methods to motivate and train His followers for evangelism. These methods were later used by His disciples so that the Gospel might go throughout the world and on to future generations. Jesus called His followers to fellowship and told them He will be with them always (Matthew 28:20). Jesus was in constant fellowship with His disciples; He spent quality time with them. He taught them

³ Kennedy, *Evangelism Explosion*, 20.

⁴ June and Parker, *Evangelism & Discipleship in African-American Churches*, 52.

⁵ Ibid.

⁶ Mark Mittelberg, *Building a Contagious Church, Revolutionizing the Way We View And Do Evangelism* (Grand Rapids, Michigan: Zondervan, 2001), 21.

the Scriptures and they learned the ways of His Father. They walked with Him for three years, and this was done in the context of a relationship. We must spend quality time training Church members to do evangelism, if we hope to fulfill Jesus' mandate.

Mark 8:17 tells us that Jesus supervised His followers. Regularly, He asked them questions to determine whether they understood the Scriptures and what they were doing. He wanted to help them to do better. As we train church members, we must ask them questions to see whether they understand the Gospel message so that they can do a better job. In Luke, Jesus chose men for various tasks, trained them, and sent them out to minister the Gospel. They were devoted entirely to His service. A good example of consecration is found in Matthew 11:29. Jesus required that those who followed Him must be set aside. They were to be obedient unto the Word of God, as well as committed to the cause of the Gospel. They were called, "To take up their cross" and follow Jesus.

The Mission Work of the Church

Mark 13:34-37 compares the Son of Man to a man taking a long journey. The man gives authority to his servants who were to carry on the work. Every man has been given an assignment. "For the Son of Man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work..." Besides work, He gave talents. To one man he gave five, to another two, and to another one; according to their ability. Those that are committed to the work are called servants. "For the kingdom of heaven is as a man traveling into a far country, who called his own servants, and delivered unto them his goods."

Workshop Models

There is not just one style given in Scripture, yet the Bible models many techniques for use to reach the unsaved. Throughout Jesus' earthly ministry, He gave us extraordinary models for teaching leaders and laypersons. It is clear in His commission, "Go and make disciples of all nations. Teaching them to observe all things whatsoever I have commanded you" (Matthew 28:19-20). Jesus was about motivating, engaging, and equipping the disciples to follow His example in expanding the Kingdom of God.

While teaching in the synagogues on the Sabbath Day, He engaged followers (Luke 4:15-16). Jesus went about teaching believers and unbelievers in knowledge and wisdom in order to enhance their well-being. He taught them in small groups, then He sent them out for kingdom building.

The Sermon on the Mount (Matthew 5:3-48) parallels a workshop as Jesus called His disciples, taught them, and sent them out to spread the Gospel. On many other occasions, Jesus called His disciples together to instruct them, and He used a workshop format which allowed them to ask questions.

The Church is left with examples of the workshop model in the four major discourses. They are: [1] The Sermon on the Mount (Matthew 5-7); [2] the Mystery Parables Discourse (Matthew 13); [3] telling us all about the Kingdom of Heaven and the Olivet Discourse (Matthew 24-25); and [4] the Upper Room Discourse (John 13-17).

Styles of Evangelism

The writer will now further discuss the models of evangelism. These models can also be called styles. Jesus used these methods, and they can now be used by the modern day church to reach the lost.

Intentional Style of Evangelism

The contact by Jesus was intentional, and Jesus was deliberate in ministry. In order to multiply, Jesus deliberately chose twelve men to follow Him. He purposely chose and trained them so the work could be carried on. They walked with Jesus everyday for three years. The disciples were in close relationship with Jesus, therefore, they saw and heard everything He did. They were there when He performed miracles. His vision was for them to make disciples as shown in Matthew 28:19-20. Beginning with these men, future generations would still be multiplying Jesus throughout history. The divine plan of the Father is to lead mankind back to Himself.

The Son of God was sent to communicate the evangelistic message. He was unbelievably open and related transparently and genuinely to the twelve. We should use Jesus as our example of openness. When open, we are on display for people to see the Christ living inside us.

Confrontational Style of Evangelism

This is the style used to confront strangers, and it gets down to the bottom line. *If they do not accept Jesus, they are going straight to Hell!* In this style, the evangelist goes about knocking on doors, and passing out fliers/Christian tracts. For the person who is not familiar with approaching people in public places, this is perhaps one of the most

uncomfortable forms of evangelism. You are confronting strangers, and you do not know how the person will react to your witness. One has to be bold, or self-confident, and prepared to deal with any circumstances that might arise.

Relational Style of Evangelism

All of us have relationships and can use them to our advantage. We have influences on the people around us. These influences can be used as an opportunity to witness the Good News of Jesus. For example, as we mingle with others, we influence one another whether positively or negatively. Jesus used His relationships as opportunities to share His story and to talk about His Father. Our way of living for Christ can persuade onlookers to take a chance. Those things they hear about going to church and Jesus are good things to do. Using this style, our lifestyle becomes bait and speaks for us.

Invitational Style of Evangelism

This is where we invite others to experience the saving grace of Jesus. Invitational interacts with testimonial. Here, we tell others about how Jesus touched our life and turned us around. Telling a personal story is very important, yet it does not have to be very long or filled with great details.

Testimonial Style of Evangelism

In this particular style, someone testifies of how Jesus came into their heart changed their life. It is a style where you tell your salvation story. God takes the examples of the imperfections found in the nature of the old man to show the changes He can bring about. Using the negative, ugly, bad, and failures, a comparison can be made to

show the wonderful things God can do with a broken life. He can use the life of the one giving the testimony to draw or bait so *that none shall be lost*.

Prayer Style of Evangelism

Prayer is a powerful weapon in the spiritual realm. Intercessory prayer is a key tool for success. Prayer prepares the heart of the sinner and provides an opportunity to present Jesus. It also softens the heart of the unbeliever and allows for a willingness to accept Christ as Savior and Lord.

Most Effective Model

This workshop model was designed for use at the Mount Horeb Baptist Church and focused on motivating and equipping the leaders and laypersons to do relational evangelism. In this chapter the writer will explore the literature to explain the rationale for the model chosen. The writer will discuss the reason why relational evangelism is an effective model to reach the unchurched. In addition, the writer will focus on workshops as an effective model to teach evangelism. Further, the writer will discuss motivational preaching as a component for this project.

The rationale for choosing this model rests in the fact that it is the most effective and successful approach to evangelism. Secondly, the majority of our members are retirees. This model makes sense because it does not require our seniors to go from door to door. Thirdly, it is less confrontational because it is done in the context of a relationship. Fourthly, it is a good fit for the Mount Horeb Church family as opposed to the other styles of evangelism.

The model used in this paper shows how people normally becomes Christians (through a relationship). This model can be applied to any church because there is no cost

involved as compared to other evangelistic models. For example, the Alpha Course and Evangelism Explosion requires the purchase of the materials.

Relational evangelism has been found to be one of the most effective methods for reaching the unchurched. In his book *Anytime Anywhere, Sharing Faith Jesus Style*, William L. Turner writes “Statistics clearly show that more people are led to Christian faith and active involvement in the life of a church through personal contacts than through all other methods of outreach combined.”⁷ Jesus practiced relational evangelism. He did this by dialogue with those He encountered. On many occasions, He had prolonged conversations where he answered questions and meet the needs of the people. Jesus’ encounter with the woman at the well is an example relational evangelism. George Barna, in his book *Grow Your Church From the Outside*, make the points, “Unchurch people are more likely to respond to a personal invitation than they are to surrender to pressure to belong to a group. They are will be attracted via personal relationship more than media marketing.”⁸ This writer agrees with Dr. Barna statement that our approach to reaching the unchurch or unsaved must be from the context of a relationship. In his research, Dr. Barna defines a person as unchurched if he or she has not attended a Christian church service at any time during the past six months, other than special events such as weddings and funerals.

Mark Mittelberg, in his book *Building A Contagious Church Revolutionizing The Way We View And Do Evangelism*, mentioned, “People come to Christ one life at a time—and usually through the influence of one or two authentic Christians who have

⁷ William L. Turner, *Anytime Anywhere, Sharing Faith Jesus Style* (Valley Forge, Pennsylvania: Judson Press, 1997), xx.

⁸ George Barna, *Grow Your Church from the Outside* (Ventura, California: Regal Books, 1984), 25.

built genuine relationship with them”.⁹ As this writer sees it, *all* Christians must exhibit a compelling influence on those that they come in contact with on a regular basis.

Evangelism is sharing the “Good News”. Christians share the “Good News” so that others might receive it and appropriate it to their lives.

Why engage in evangelism? Christians are compelled to do so, because Jesus commanded such in Matthew 28: 19-20 and Acts 1:6-8. Believers, who possess the heart of Christ, love their fellow man and desire *that none should be lost*. Believers evangelize, because they desire to tell the Story of what Jesus has done for them.

Jesus’ Workshops

According to the dictionary, a workshop is defined as, “A seminar or series of meetings for intensive study, work, or discussion in a specified field.”¹⁰ Although not referred to as such, the workshop model was often used by Jesus throughout Scripture as He gave intensive study and reflection to His followers. In the workshops, there was usually a question and answer session, especially during His parable lessons. Four major examples of Jesus’ workshop are Matthew 5-7, Matthew 13, Matthew 24-25, and John 13-17. These are referred to as Jesus’ manifesto of the Kingdom. Here Jesus enunciates and sets before men the laws of the Kingdom, as He talks about His love for His own.

The first example of the workshop analogy is found in the Gospel of Matthew in the Sermon on the Mount (Matthew 5-7). Initially, Jesus gave the Sermon to His disciples and charged them with teaching in response to the multitudes. The Sermon on the Mount begins with the Beatitudes and describes the proper attitudes for followers of Christ.

⁹ Mittelberg, *Building A Contagious Church*, 21.

¹⁰ *Webster’s Dictionary* (Springfield, Massachusetts: Merriam-Webster Inc. Publishers), 880.

The second example was found in Matthew Chapter 13. Here, Jesus explains the Mystery Parables making comparisons to the kingdom of heaven. More so than anywhere else in the Bible, this chapter provides a better picture of what the kingdom of heaven is like. These parables show the direction of the kingdom after being offered to and rejected by God's chosen people. On this occasion, Jesus speaks to a great multitude. He goes into a ship and talks to them as they stood on the shore. We note, however, how He changes His method. He still is addressing the crowd in the context of a workshop with intensive study and reflection.

The third workshop was the Olivet Discourse (Matthew 24-25). This workshop looks to the future with the returning of the King and the things beyond the age. We find Jesus sitting on the Mount of Olives privately teaching His disciples about the signs of His coming. He tells them what to look for and also what shall be the sign. They will know when He is coming back to the earth and what to expect upon the completion of the age. This is a "question and answer" session. In Chapter 25, Jesus expounds in a greater degree explaining of His coming.

The fourth major example takes place in the Upper Room and is recorded in John Chapters 13 through 14. Chapters 15 through 17 explain the love of Jesus for the Church as well as how to live the Christian life. He speaks of the provision of hope He has made for the Body of Christ and the relationship to His own.

The Preaching Component

Another part of the relational evangelism model used in this project is a motivational preaching component. It is the writer's belief that motivational preaching will stir members to evangelize. The initial outcome may be church growth; the ultimate outcome is saved souls.

The history of motivational preaching goes back to the Old Testament. There are many examples of prophets who motivated the people through the proclaiming of the Word of God. Such examples span through the times of Samuel, Elijah, Elisha, Joel, Micah, Isaiah, Hosea, and many others. Their messages were ones of warning, rebuke, and encouragement. But the greatest of all preachers was Jesus. Matthew tells us Jesus preached from the beginning of His ministry saying, “Repent, for the kingdom of heaven is at hand.” Edwin C. Dargan writes, “The two permanent elements of Christian preaching appear: evangelism and instruction. There is free speaking to men anywhere and everywhere in the announcement of the Gospel and in urgency of its claims, and there is orderly and authorized public instruction and edification of believers in their assemblies for worship, based upon the ancient Scriptures and the Gospel tradition now becoming Scripture. For these ends there are apostles and prophets, elders, pastors and teachers, and evangelists. Thus in all essential respects we find in the apostolic preaching the regulative basis for Christian preaching in all times.”¹¹

Preaching is one of the most vital parts of a pastor’s job. Preaching is all about sharing the Word of God. Preaching is sharing Jesus’ story of what He has done for

¹¹ Edwin C. Dargan, *A History of Preaching* (Grand Rapids, Michigan: Baker Book House, 1974), 23.

mankind. In other words, it is the Good News. The basis for our preaching is *The Holy Bible*. Preaching the Gospel makes *The Bible* come alive. When a man or woman is called to preach and teach, they are called to work in the art of communication.

The challenge of the writer was to preach messages motivating the members to “go and make” disciples. They were to go and make disciple in the context of a relationship. The whole idea was relating the Gospel to an unbeliever through a relationship with a born-again follower of Christ. In his sermons, the writer used Jesus’ model of relating the Gospel to a friend. If people are to evangelize, they must be confident and motivated in order to fearlessly and shamelessly share their faith story.

The mission given to the Church by Jesus in Mathew 28:19-20 was “go and make” disciples. Proper training leads to competence and consistency. The writer used the sermons to motivate and the workshop sessions to help the believers feel comfortable sharing their faith with those they come in contact with regularly.

One book used in this study was Henry Crady Davis’ *Design for Preaching*. This book is a description of what takes place in actual preaching. Davis stated that, “A good delivery grows out of good preparation of what is to be delivered. In order to motivate a congregation, the preacher must study and make the necessary preparation that will help the church understand the Word of God and move them toward spiritual growth.”¹²

Another book used in this study was Henry H. Mitchell’s *Black Preaching: The Recovery of a Powerful Art*. In this book, Mitchell demonstrates that Black culture and preaching style is vital for the empowerment of the Black congregation. Mitchell highlights effective techniques for motivational preaching. The celebration part of the Black sermon, “...has been criticized by some for being too emotional, manipulative of

¹² Henry Crady Davis, *Design for Preaching* (Grand Rapids, Michigan: Zondervan, 1992), 8.

people, and unnecessary to the moves of the sermon.”¹³ However, Mitchell stated the, “Celebration dramatizes the main idea of the sermon and supports the behavioral purpose or motivational goal. The function could be called ‘ecstatic reinforcement’. People relate to and remember what they celebrate, and it influences their behavior”.¹⁴ No matter how misused by some or criticized by others the celebration of the Black sermon seeks to motivate the congregation to action.

In conclusion, the writer knows that the motivational preaching component is key to the success of this project. The sermons insure that the participants will act upon the techniques learned during the workshop sessions.

¹³ Henry H. Mitchell, *Black Preaching The Recovery of a Powerful Art* (Nashville, Tennessee: Abingdon Press, 1990), 120.

¹⁴ Ibid., 121.

CHAPTER THREE

THEORETICAL FOUNDATION

Biblical Foundations for the Ministry Focus

There is a very strong biblical foundation for the ministry focus of evangelism. Simply put, evangelism is the proclamation of the Gospel. The Gospel is the Good News of what Jesus preached, which is the Kingdom of God and the Good News about himself. Relational evangelism is relating the Gospel, or the Good News, in whatever arena we find ourselves to relatives, friends, coworkers, neighbors, fellow students, sports teammates, and business associates. Rodney Stark stated in his material, “. . . because Christianity was a mass movement, rooted in a highly committed rank and file, it had the advantage of the best of all marketing techniques: person-to-person influence. Christianity *did not* grow because of miracle working in the marketplaces (although there may have been much of that going on), or because Constantine said it should, or even because the martyrs gave it such credibility. It grew because Christians constituted an intense community, able to generate the ‘invincible obstinacy’ that so offended the younger Pliny but yielded immense religious rewards. And the primary means of its growth was through the united and motivated efforts of the growing numbers of Christian believers, who invited their friends, relatives, and neighbors to share the ‘good news’.”¹

¹ Rodney Stark, *The Rise of Christianity, How the Obscure, Marginal Jesus Movement Became the Dominant Religious Force in the Western World in a Few Centuries* (New York: Harper Collins Publishers Inc., 1997), 208.

In the New Testament, we find the evangelistic mandate to every “called out believer” regarding the responsibility to witness the message of salvation. The first and last command Jesus gave to His disciples were concerned with evangelism. He first called them to follow Him and promised that he would make them to be fishers of men (Matthew 4:19). Then, at the time of His ascension into heaven, he reminded them that they were to witnesses to the world (Acts 1:8).

The chief metaphor Jesus used to describe as being in relationship with him was “follow me”. He used it over and over again. We find it in Matthew 4:18-20, Mark 1:16-18 and Luke 5:10-11, where Jesus called Peter, James and John to follow him. In essence, the phrase “ follow me” is used to mean being in relationship with Christ.

The Scriptures tells us that Jesus spent three years with twelve men who were known as his disciples. In the Great Commission (Matthew 28:19-20), Jesus charged those who followed Him to go and disciple others. In others words, He used those who were in relationship with Him to transform the world. Another Biblical example in support of relational evangelism is found in Luke 5:27-30 which refers to the publican, Levi.

After these things He went forth, and saw a publican, named Levi, sitting at the receipt of custom: and He said unto him, Follow me. And he left all, rose up, and followed Him. And Levi made Him a great feast in his own house: and there was a great company of publicans and of others that sat down with them. But the scribes and Pharisees murmured against his disciples, saying, “Why do ye eat and drink with publicans and sinners?”

Here, Jesus is the key participant. Levi wanted his friends to meet and see Jesus in the way he knew Him. At this party they could meet Jesus and be around the disciples. Thus, Jesus could share The Gospel with sinners.

When we look at evangelism from a biblical perspective, the purpose of Jesus coming into the world is salvation, eternal life, kingdom, and glory, just to name a few. The Scripture, John 3:17, tells us that God did not send His Son into the world to condemn the world but to save the world through Him. The Old Testament provides us with the Exodus story which describes the drama of salvation.

There is a compelling biblical reason for relational evangelism. In the New Testament, many who sought healing from Jesus were brought by a friend or relative. (Matthew 9:18; Matthew 12:15; Matthew 15:30; Matthew 17:16; Matthew 21:14; Mark 3:10; Luke 4:40) Mark 3:14 -19 shows the relationship between Jesus and His disciples. He ordained them that they might be with Him.

The Scriptures record families and households coming to Jesus (Mark 2:14-15; 5:19; John 1:41-45; Acts 10:24-44; 16:14-15; and 16:30-34). Peter encountered Cornelius, a Gentile, and his entire household was saved (Acts 10:9-48). As a result of this encounter, many Gentiles were saved. These Scriptures provide overwhelming evidence that relational evangelism has its roots in the New Testament. The term *oikos* is a Greek word which means, “having a sphere of influence in the context of a relationship.”² Family relationships played a major role in bringing love ones to Christ. These relationships were bridges by which early believers shared their story of Jesus. The encounters of Jesus showed that He practiced relational evangelism and one is His encounter with the woman at the well (John 4:1-42; Luke 5:27-30).

The book of Acts chronicles the intensity of evangelism in the first century. The gospel of Acts shows bridges of friendship that were used to spread the Gospel. Nathaniel came to Jesus due to his friendship with Philip (John 1:41). Jesus healed the son of a

² Roy Michael O’Mire, “A Model For Empowering The Laity For Personal/Relational Evangelism At Woodlawn Church” (D. Min. Thesis, Oral Roberts University, 1999), 73.

nobleman and all his household believed (John 4:53). The father claimed his whole household for Jesus.

As a body of believers, if we are to be more relevant as a local church called by God, evangelism must be one of our main focuses. By evangelizing the urban centers, we can liberate the oppressed, the marginalized, and under-valued in order to develop communities where life can be wholesome and full of achievements.

Further Biblical foundation supporting this ministry is found in Luke 15. There is a narrative about a certain man who had two sons and the younger son said unto his father, “Father give me my portion of goods that falleth to me. And he divided unto them his living. And not many days after the younger son gathered all together, and took a journey into a far country, and there wasted his substance with riotous living.” This young man, through riotous living, found himself in a pig-pen. Evangelism is about getting your brothers and sisters out of pig-pen lifestyles. It is about helping to liberate the human family by sharing the good news of the Gospel.

The purpose of Jesus coming was all about eternal life. In John 17:1-3, Jesus prayed to his Father concerning His mission and He said, “Father, the hour has come: glorify your Son so that the Son may glorify you, since you have given him authority over all people, to give eternal life to all whom you have given him. And this is eternal life, that they may know you, the only true God, and Jesus Christ whom you have sent.” This eternal life is life without an end. When we evangelize our urban centers, we are offering our brothers and sisters eternal life through Jesus the Christ. This gift is available to everyone who accepts the Lord Jesus Christ. This eternal life is having a personal and intimate relationship with God. This experience is available to everyone who comes to Christ in faith.

The final Biblical foundation for the ministry of evangelism is found in Matthew 28:19-20, “Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world. Amen.” This is the Great Commission that God has given to the Body of Christ to spread the good news of the gospel to all humanity. In this text, Jesus gives us the methodology to evangelism.

The relational evangelism model seeks out one’s friends, colleagues, coworkers, fellow classmates, and sport mates. In other words, with anyone with whom a relationship can be developed. The idea is to build a supportive friendship over time to gain the individual’s confidence. Once the individual’s confidence is gained, lives can be transformed.

Theological Foundations for the Ministry Focus

The theological model the author has chosen to use in this paper is practical theology. Owen C. Thomas defines practical theology as “the study of the practice of the church and its members, including the norms, principles, and vision that guide such practices. This area begins with the doctrine of the church and asks what the church must do in order to be the church—both what is essential and necessary and what is helping and edifying. It includes homiletics, liturgics, education, pastoral care, and so forth.”³ The writer is in concurrence with Thomas’ definition of practical theology. The writer would suggest the Church is not a church if is not relating, helping, edifying, and meeting

³ Owen C. Thomas and Ellen K. Wondra, *Introduction to Theology* (Harrisburg, Pennsylvania: Morehouse Publishing,), 2002.

the needs of the congregants. Consequently, the Church uses the preached word, liturgies, education, and pastoral care to meet those needs.

The following is the basis for the writer's theological beliefs. The theological beliefs sustaining his focus on relational evangelism is that people have a tremendous impact upon each other's lives. We meet people in different arenas of life, such as school, the work place, social gatherings, our neighborhoods, and sporting events. As followers of Christ, wherever we meet people we have an obligation to witness the Gospel or Good News, which is the Kingdom of God. This Gospel or Good News is liberating in itself, because it sets people free from the burdens of sin and grief. When Jesus came, He was concerned with soul winning. To Jesus the most valued possession a person has is their soul. Matthew 16:26 tells us, "For what is a man profited, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?" Therefore, every person's prime interest in life should be the salvation of their soul. *The primary responsibility is to win souls for Christ.*

The theological basis for relational evangelism is rooted in the doctrine of incarnation, meaning "in the flesh". John 1:14 says, "the Word of God became flesh and dwelt among us". Jesus became fully human yet remained Divine. Relational evangelism shows that Jesus had intimate contact with mankind in the context of a relationship. Colossians 1:15 says, "Who is the image of the invisible God?" Man had the visible expression of the invisible God living in community with mankind. This is proof that incarnation gives relational evangelism its methodology for reaching the unsaved and unchurched.

Another theological belief the writer has is that as believers, we should be about the business of discipleship. Discipleship is the process of following Jesus Christ and

allowing His life and story to shape and determine the believer's own life. Dietrich Bonhoeffer defines this relationship to Christ as sharing in Christ suffering and humiliation. Bonhoeffer writes: "Just as Christ is only Christ in virtue of his suffering and rejection, so the disciple is a disciple only in so far as he shares his Lord's suffering and rejection and crucifixion. Discipleship means adherence to the person Jesus, and therefore submission to the law of Christ which is law of the cross."⁴

In the writer's ministry focus on relational evangelism, the intent was to show that God was always interested in a personal relationship. It has always been his belief that the message of salvation should be shared with our close family members first and then those we come in contact with on a daily basis.

As seen in Genesis:3, from the very beginning God came down in the cool of day to commune with man. This is relationship! God is interested in a personal relationship with His creation. God was, then and still is, interested in man's soul today. When man broke relationship with God because of his disobedience, God drove man from Eden. Nevertheless, God is interested in man's liberation and redemption. This is why He sent His beloved son, Jesus.

Church tradition at Mount Horeb Baptist Church reflects a belief that God is always active in the lives of its people. God is always at work in the redemption and liberation of humanity. Jesus came to seek and save those who were lost. This is the mission of the Church, and is also the mission of the Mount Horeb Baptist Church. The author's focus was to develop an evangelism training manual for the leaders.

⁴ John A. Phillips, *Christ for Us in the Theology of Dietrich Bonhoeffer* (Chicago, Illinois: Harper & Row, 1976), 79.

Historical Foundation for the Ministry Focus

Evangelism

Evangelism can be traced back to Peter's sermon on the Day of Pentecost. Since that time, it has been expressed in many ways. The evangelistic message is the invitation to repent from sin and accept Christ's forgiveness. "...since the First World War, churches in America have reached more people than during any comparable period in history.⁵

"... there are certain factors which provide some understanding as to how the Church was able to reach so many people.⁶ , and below examples are given.

Many of the main denominations developed committees or boards which were to lead churches into evangelism. Many state conventions were encouraged to employ an individual as secretary of evangelism who would lead the churches in outreach. This type of program was a part of the Home Mission Board of the South Baptist Convention.

Another technique churches have historically used for outreach has been inviting friends and relatives to Sunday School. A third factor which has influenced evangelism has been the use of mass media by Christians to spread the "Good News".

There were many individuals, movements, techniques and organizations which have shaped the face of evangelism. Some of the more successful have been Yokefellows, Christian Men Incorporate, Fellowship of Christian Athletes, Christians Businessmen's

⁵ Paulus Scharpff, *History Of Evangelism: Three Hundred Years of Evangelism in Germany, Great Britain, and the United States of America* (Grand Rapids, Michigan: William B. Eerdmans Publishing Company, 1966), 312.

⁶ Ibid.

Committee, Navigators, Campus Crusade, and Youth for Christ, which is probably the best known.

Relational Evangelism

Relational Evangelism is the ministry focus. It had its beginning in the first century. Acts 18:1-5 and 19:8-10 show how Paul established a personal relationship with Aquila and Priscilla leading to effective communication of the gospel message.

The clear historical evidence is supporting the relational model in Matthew 11:19, Luke 5:30, and 7:34. These Scriptures show that Jesus spent time befriending tax collectors and sinners in order to communicate the message of salvation. Another instance where relationship is key, is in I Corinthians 9:22. In this passage, Paul becomes all things to all men, so that he may by all means win some to Christ.

The Day of Pentecost is the birth of the Church. On that day, 120 souls were filled with the Holy Spirit and began to tell others in their own languages what God had been doing for them. Because of their proclamation, that same day 3,000 souls responded to the call and were saved. Their proclamation became the model for future generations as how to witness the Good News of the Gospel. Rodney Stark stated, "...because Christianity was a mass movement, rooted in a highly committed rank and file, it had the advantage of the best of all marketing techniques: person to person influence. Christianity did not grow because of miracle working in the market place (although there may have been much of that going on), or because Constantine said it should, or even because the martyrs gave it such credibility. It grew because Christians constituted an intense community, able to generate the "invincible obstinacy" that so offended the younger Pliny but yielded immense religious rewards. And the primary means of its growth was

through the united and motivated efforts of the growing numbers of Christians believers, who invited their friends, relatives, and neighbors to share the ‘good news’. ⁷

Relational evangelism has its roots in the early church history. The noted British historian Henry Chadwick, discussed that “Christianity seemed to have been especially successful among women. Upperclass women often brought their husbands and admirers to the faith. It will be helpful here to distinguish between primary and secondary conversions. In primary conversion, the convert takes an active role in his or her conversion, becoming a committed adherent based on positive evaluations of the particular faith, albeit that attachment to members play a major role in the formation of a positive evaluation. Secondary conversion is more passive and involves somewhat reluctant acceptance of a faith on the basis of attachments to a primary convert. For example, after person A converted to a new faith, that person’s spouse agreed to “go along” with the choice, but was not eager to do so and very likely would not have done so otherwise. The latter is a secondary convert. In the example offered by Chadwick, upper-class wives were often the primary converts and some of their husband (often grudgingly) became secondary converts. Indeed, it frequently occurred that when the master of the household became a Christian, all members of the household including the servants and slaves were expected to do so too.”⁸

In many churches Relational Evangelism had its origin in post World War II happenings. At that time such groups as Living Proof, Navigator, FaceForever, Team

⁷ Stark, *Rise of Christianity*, 208.

⁸ Ibid., 99-100.

Evangelism, Campus Crusade Oikos Outreach Command Sunlife were birthed. There are numbers of ministries that have evolved with the Team Concept.

If the Church is to fulfill its mandate, it must witness the Gospel of Jesus in the language that people understand. It is the writer's intent to train the body at Mount Horeb Baptist Church to do evangelism in a way that is interesting and easy to grasp. The objective of this ministry model was to provide Mount Horeb's leaders with the knowledge of evangelism so they will be competent and confident when sharing the Gospel.

CHAPTER FOUR

PROPOSED METHODOLOGY

First Steps

This section will give a brief chronological overview of the project and lay out the proposed framework of the research model. The writer became a member of the Mount Horeb Baptist Church in February 2000. During the first year, the writer met members of the congregation and was afforded the opportunity to teach a Bible Study class for the youth. Shortly thereafter, the writer discovered that there were not many classes on evangelism. Later, the pastor approached the writer concerning getting involved in evangelism, and the writer enthusiastically agreed. Evangelism has always been an area of particular interest to the writer. With the focus on the evangelism assignment, the writer enrolled in the doctoral program at United Theological Seminary (UTS). The initial idea was to gain strategies to motivate and equip Mount Horeb to do evangelism.

Once at UTS, the writer discovered that doctoral students need context associates. In the Spring of 2003, the writer prayerfully chose context associates to assist in developing a strategy to implement the evangelistic workshops to motivate and equip church members to do Relational Evangelism. Each context associate was involved with the various ministries within Mount Horeb. The group met several times during the Spring and Fall of 2003. The meetings were by telephone, e-mail, and face-to-face. During those meetings, it was agreed that a relational evangelism training manual should

be developed. Once written, this effective tool could be utilized to tailor teach evangelism workshops to the Mount Horeb Church Family. (See Appendix A for the manual and its handouts.) The pastor suggested that the writer broach the idea of the upcoming evangelism workshops at the October 2003 Leadership Meeting. The writer spoke and introduced the plan to conduct training workshops on relational evangelism. The Mount Horeb's leadership and members were enthusiastic about the coming workshops. Throughout the year, work progressed, and the manual was completed in December 2003. The context associates were given copies for feedback. It was agreed upon that the writer and context associates needed two weeks to review the manual and make comments. After the associates made comments and revisions were made, a date was proposed for the initial workshop. The pastor and the writer finalized the date and time for the training sessions. In order to build enthusiasm for the future workshops, the pastor suggested that the writer preach several messages pertaining to the styles of evangelism.

The writer's hypothesis was that after participating in the workshops on relational evangelism the attendees will be enthusiastic and confident about evangelizing the unbelievers they come in contact with on a daily basis. The most important outcome will be salvation for the lost. The most obvious measurable outcome will be consequent church growth.

Research Method

Before designing the workshop sessions, the writer studied how prior workshops were conducted at Mount Horeb and decided to try something a little different. Instead of having only one session, the writer decided to have the workshops consists of several sessions. The method he used will be describe and outlined below.

The first thing done was to get the support of the Pastor and director of the Department of Christian Education. The next step was to get the support from key leaders of each department and/or ministry. This was accomplished at a church meeting where the writer introduced the leaders to the term “relational evangelism”. The presentation went quite well. The deacons and many of the other leaders were very excited about the plans for the evangelism workshops.

It was important for the writer to establish context associates, or an advisory committee, chosen from different segments of the Mount Horeb Church Family, so that there would be involvement from the congregation. This group came together to develop plans and an agenda. A decision was made to produce training material designed for a church setting. The context associates suggested the writer compose the training manual, and they would review, edit, and lend input as needed.

Gaining the Support of the Pastor and Other Leaders

The writer understood proper protocol and desired to correctly go about the project. In order to be successful in this endeavor, the writer had to gain the support of the pastor. First the writer talked informally with the pastor about the idea. The pastor excitedly embraced the idea to have several workshops. Such a workshop series could be used as a bridge to encourage the members and close the gap between the sermons and members’ actions. The next step was gaining the support of the director of the Mount Horeb Department of Christian Education. This was done by presenting a written proposal explaining the intent of the series, along with the goals which had been discussed with the pastor and the context associates. Once these steps were taken, the writer was given approval from the pastor to proceed. In addition, the writer received the full support of Mount Horeb’s staff, along with access to the facilities as needed.

Choosing Context Associates

UTS requires all doctoral students have Context Associates. In order to meet that requirement, the writer prayerfully chose individuals from various ministries within Mount Horeb. Those chosen seem to possess a strong interest in evangelism. These individuals included deacons, deaconesses, choir members, and lay members. The writer talked with them individually to discuss the expectations and responsibilities of a context associate. After the conversations, they were sent a letter describing their agreement to aid this process. Positive responses were received from everyone. Over the following eight months, the writer and context associates had formal meetings, many telephone conferences, e-mail dialogues, and brief meetings after Sunday worship services.

Develop a Plan for Training

The context associates suggested there be three training sessions, assuming this many sessions would meet the needs of the Mount Horeb Church Family. Each workshop training session included a PowerPoint presentation, lecture, handouts, exercises, classroom participation, Pre and Post Tests, and an evaluation sheet. Each workshop was planned for two, two-hour sessions.

Timeline

Month	Description of Activities	Time
November 2003	Meet with Context Associates	15 days
December 2003	Introduction to the Workshops	1 day
December 2003	Completion of the Training Manual	15 days
January 2004	Preach a Motivational Sermon on Evangelism	1 day
February 2004	Preach a Motivational Sermon on Evangelism	1 day
February 2004	Conduct Relational Evangelism Workshop	1 day
March 2004	Conduct Relational Evangelism Workshop	1 day
April 2004	Analysis of Data Collection	30 days

CHAPTER FIVE

FIELD EXPERIENCE

The Instrumentation

The project was done at Mount Horeb Baptist Church. For this exploratory research, three instruments were used. First, a Pre/Post Test developed by the writer was administered before and after the workshops in order to determine if participants learned the concepts and measured the effectiveness of the training. The same questions were duplicated on the Pre/Post. Second, in an interview four questions were asked. The interview showed the extent to which the participants are sharing their faith. Third, a study of the last five years of church membership was researched and analyzed. This was done to measure how effective the participants were in sharing their faith with unbelievers and to show there was an increase in church membership. After the workshops and sermons, the outcome resulted in church growth.

The Sample Population

The population consisting of Mount Horeb members provided the foundation for this investigative research. The participants were the pastor, deacons and deaconess, director of Christian Education, Sunday school teachers, youth leaders, trustees, missionary leaders, ushers, choir members, and non-categorized members. All participants who attended the workshops completed the Pre/Post Test questionnaire. The writer communicated with the participants by telephone and e-mail.

Data Collection

The collection of data was obtained from records on Mount Horeb membership growth over the last five years, the Pre/Post Test responses, and post-workshop interviews. Participants were given the option to remain anonymous on the pre/post tests. During the interview process, the writer assured them of confidentiality. Anonymity allowed the freedom for honest feedback. The follow-up interviews were conducted one-on-one and by telephone. During the interviews, handwritten notes were taken and edited.

The Study

The entire congregation was invited to attend the workshops. The model presented in this paper shows that the majority of people get introduced to Christ through a relationships with a friend, coworker, or family member. This approach is one that can be applied to any church body.

Interview Questions

- (1) Currently, are you more confident when sharing your faith story? Yes/No
- (2) Since the workshop, have you led anyone to Christ as their personal Savior?
If yes, how many?
- (3) What part of the workshop was most helpful?
- (4) Do you think the workshop was of benefit to you? If so, explain.

Data Analysis

Problem Addressed in the Study

The study was designed to close the gap between a desire to evangelize and the lack of proper training. The writer believes that the Body of Christ must fulfill the mandate commanded by Jesus, so *that none should be lost*. To this end, the writer has designed a model to close the gap.

Analysis of the Study

The purpose of this project was to train and motivate the laity to do relational evangelism. In order to measure the success of this project, several processes were performed: (1) a study and tracking of the last five years of church membership, in an attempt to track church growth; (2) a Pre/Post Test; and; (3) interviews to determine the attendees' level of motivation. The findings of this project follow.

Instruments Used

Church Growth—Membership

The first instrument measures church growth. Through the study of Mount Horeb church growth over a five-year period, the writer examined the results and plotted them in a Microsoft Excel spreadsheet. This allowed the creation of charts. In an attempt to learn how members joined, the writer researched church membership records. The categories studied were baptism, reinstated, Christian experience, and letter. (See Figure 1.)

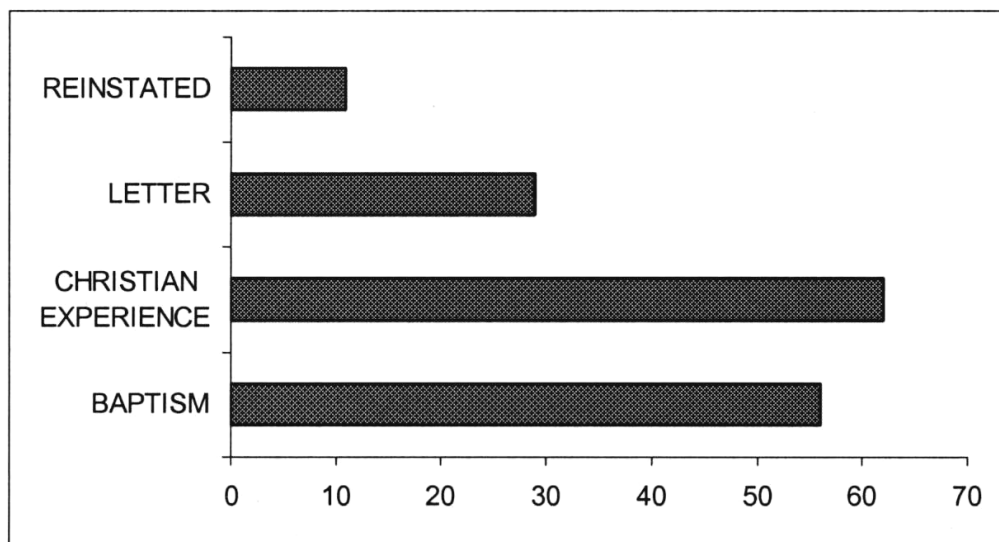


Figure 1.

For this research, the most important category was baptism. According to the bar chart below, (Figure 2.) baptism is on scale to exceed previous years as 2004 progresses.

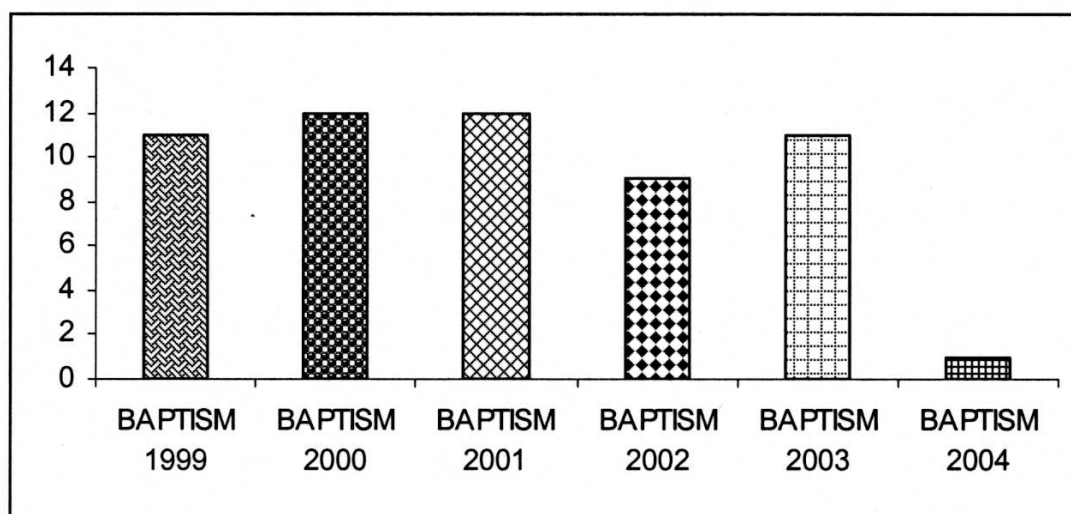


Figure 2.

The other categories are displayed below in separate charts. (See Figure 3., Figure 4., and Figure 5.) Again, year 2004 is on target to exceed previous years when comparing these factors.

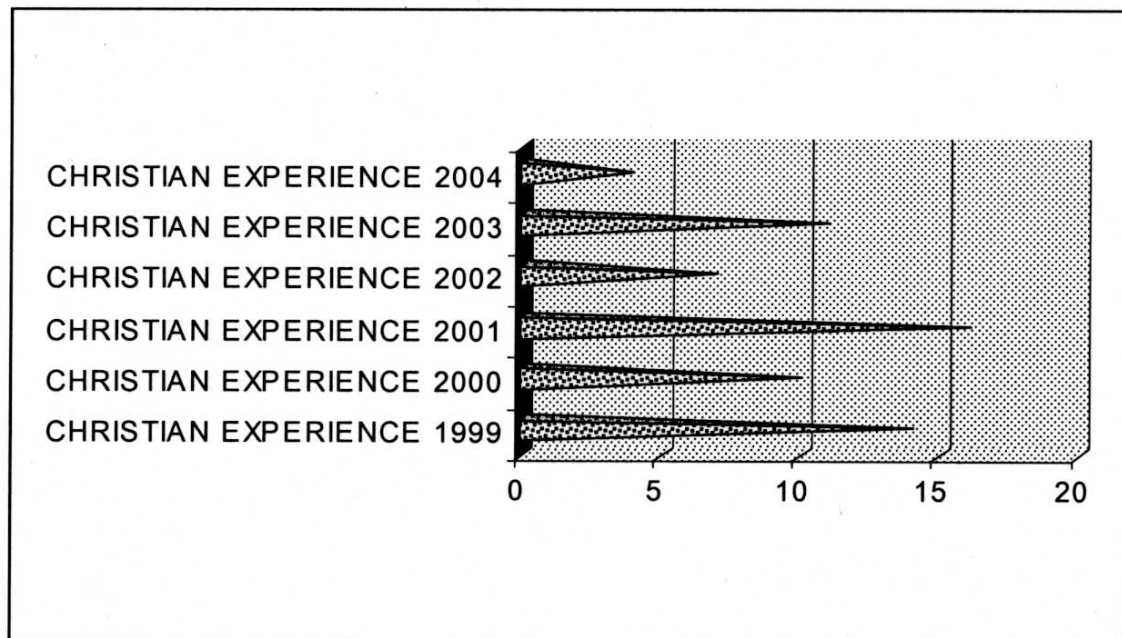


Figure 3.

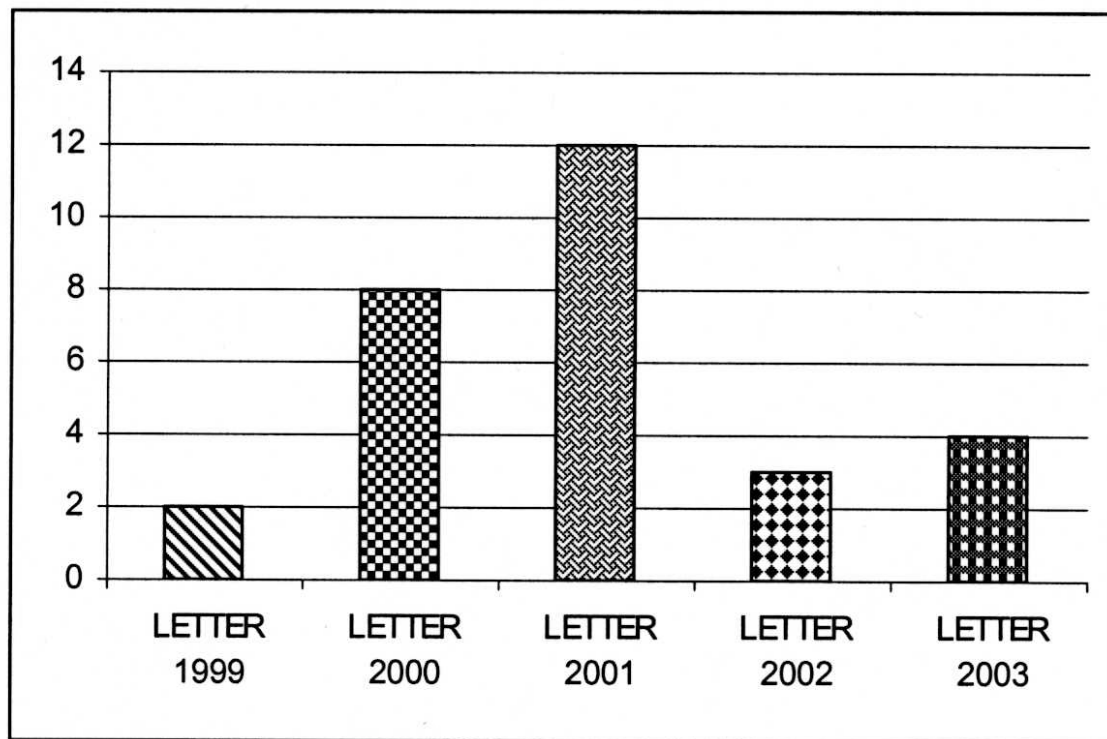


Figure 4.

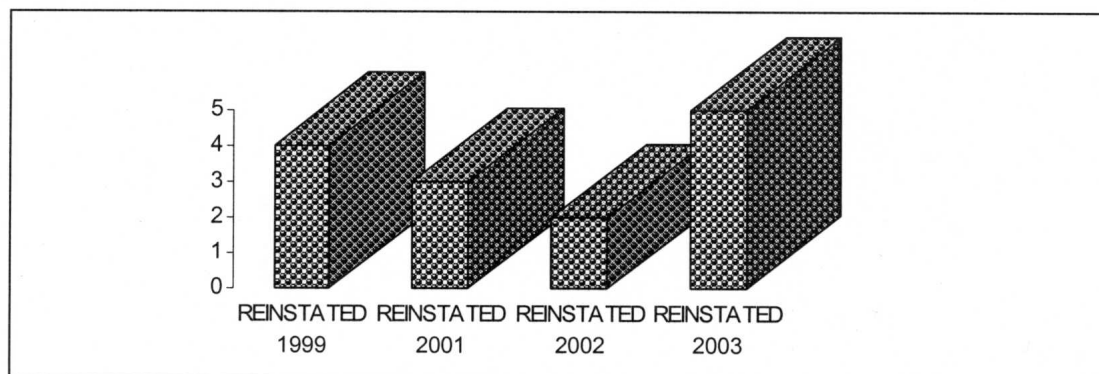


Figure 5.

A calculation of membership was made prior to and after the training. The new members were interviewed to determine whether they were invited to Mount Horeb by someone who had attended the relational evangelism workshop. The results showed a 2% increase in church membership. (See Figure 6.)

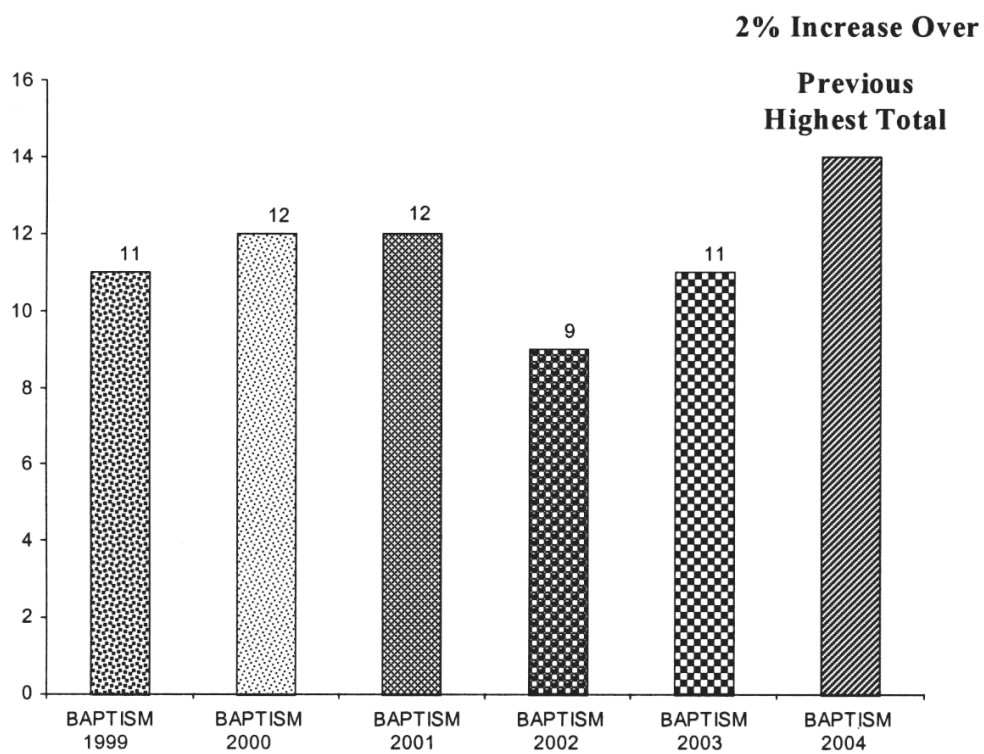


Figure 6.

Pre/Post Test Analysis

The second instrument was a Pre Test and Post Test. The Pre Test was given at the beginning of the workshop, and the Post Test was given at the end. Based on the answers, the questions were weighted and captured in a spreadsheet. These statistics were a comparison between the lack of and the increase in knowledge.

The testing process was most important in assessing how much the participants learned. The first three questions were True/False, the next three were Yes/No. Questions 7-13 were short answer. The short answers were weighted on a scale of 1 to 4:

Did Not Respond = 1

Partial Correct Response = 2

Nearly Correct Response = 3

Fully Correct Response = 4

The results of the scoring were gathered, and the data captured in a spreadsheet. (See

Figure 7: Data Analysis Chart next page.)

87% of the participants changed their initial answer and correctly responded to whether or not the situation helps to determine the style one uses to evangelize. By the end of the workshop, 100% of the participants knew and understood the styles of evangelism and when each is most appropriate. 100% of the participants displayed an understanding of the concept that they have a direct impact on those with whom they have relationships and interaction.

The totals from questions 7-13 show a dramatic increase in correct participant response. The point gains ranged from 14 to 35 points. A significant 27-point gain was shown when the participants were asked, what is relational evangelism. The participants showed an impressive 32-point gain when asked to define “Oikos”. This word, of course, gets at the entire relational evangelism concept. A tremendous 35-point gain proves that

Data Analysis of Pre & Post Tests From Workshop Sessions

PRE TEST																
Participants-		Direct Impact?	Evangelism vs. Witness?	Greek?	Good New?	Style & Situation?	Lifestyle?	Relational Evangelism?	Why Important?	Mission of Church?	Oikos?	Gospel Story?	Salvation?	Roman Road?		
Participant 1		TRUE	TRUE	TRUE	NO	YES	YES	1	3	3	3	1	4	4	1	
Participant 2		TRUE	FALSE	FALSE	NO	YES	YES	2	3	3	3	1	2	3	2	
Participant 3		TRUE	FALSE	TRUE	NO	YES	NO	2	3	3	3	1	3	3	3	
Participant 4		TRUE	FALSE	FALSE	NO	YES	YES	1	3	2	1	1	3	3	1	
Participant 5		TRUE	TRUE	FALSE	YES	YES	YES	4	4	4	4	4	4	4	3	
Participant 6		TRUE	FALSE	TRUE	YES	YES	YES	3	2	3	2	3	3	2	1	
Participant 7		TRUE	TRUE	TRUE	YES	NO	NO	2	2	2	2	1	2	3	2	
Participant 8		TRUE	TRUE	TRUE	NO	YES	YES	3	2	2	2	1	3	2	2	
Participant 9		TRUE	FALSE	TRUE	YES	YES	YES	1	3	3	3	3	2	3	2	
Participant 10		TRUE	TRUE	TRUE	NO	YES	YES	2	2	3	2	3	3	3	1	
Participant 11		TRUE	TRUE	FALSE	YES	NO	YES	1	3	3	2	2	2	3	1	
Participant 12		TRUE	FALSE	TRUE	NO	YES	YES	2	2	2	2	3	3	3	1	
Participant 13		TRUE	TRUE	TRUE	YES	NO	YES	2	2	3	3	1	3	2	1	
Participant 14		TRUE	TRUE	TRUE	YES	YES	NO	2	3	4	1	3	2	2	1	
Participant 15		TRUE	TRUE	TRUE	YES	YES	YES	2	3	4	1	3	3	2	1	
TOTALS		T = 15	T=9 F=6	T=11 F=4	Y=8 N=7	Y=11 N=4	Y=12 N=3	30	40	44	24	43	41	57	58	57
POST TEST																
Participant 1		TRUE	TRUE	FALSE	YES	YES	YES	3	4	4	4	4	4	4	4	
Participant 2		TRUE	TRUE	TRUE	YES	NO	YES	4	4	4	4	3	3	4	4	
Participant 3		TRUE	TRUE	TRUE	YES	NO	YES	3	4	4	4	3	4	4	4	
Participant 4		TRUE	TRUE	TRUE	YES	YES	YES	4	4	3	4	4	4	4	3	
Participant 5		TRUE	TRUE	TRUE	YES	YES	YES	4	4	4	4	4	4	4	4	
Participant 6		TRUE	TRUE	TRUE	YES	YES	YES	4	4	4	4	3	4	3	3	
Participant 7		TRUE	TRUE	TRUE	YES	YES	YES	4	3	4	4	4	3	4	4	
Participant 8		TRUE	TRUE	TRUE	YES	YES	YES	4	4	4	4	4	4	4	4	
Participant 9		TRUE	TRUE	TRUE	YES	YES	YES	4	3	4	4	4	3	4	4	
Participant 10		TRUE	TRUE	TRUE	YES	YES	YES	4	4	4	4	4	4	4	4	
Participant 11		TRUE	TRUE	TRUE	YES	YES	YES	4	3	4	4	4	4	4	4	
Participant 12		TRUE	TRUE	TRUE	YES	YES	YES	4	3	4	4	4	4	4	4	
Participant 13		TRUE	TRUE	TRUE	YES	YES	YES	4	4	4	4	4	4	4	4	
Participant 14		TRUE	TRUE	TRUE	YES	YES	YES	4	4	4	4	3	4	4	4	
Participant 15		TRUE	TRUE	TRUE	YES	YES	YES	4	4	4	4	4	4	3	4	
TOTALS		T = 15	T = 15	T=14 F=1	Y = 15	Y=13 N=2	Y = 15	57	56	59	56	57	58	57	57	57

Questions 1 through 3 = True or False Responses Questions 4 through 6 = Yes or No Responses

Questions 7 through 13 Classified as follows:

Did Not Respond = 1

Partial Correct Response = 2

Nearly Correct Response = 3

Fully Correct Response = 4

Figure 7. Data Analysis Chart

Figure 7.

the participants were able to describe the Roman Road. This is significant since the Roman Road is so effective when leading someone to Christ. The 15 and 17-point gains shown when the participants were asked to define the mission of the Church and salvation proves that the participants have a clearer understanding. This also implies that clearer understanding will translate into ease and effectiveness when witnessing. A 16-point gain reveals that the participants better understand the importance of evangelism. The significant 14-point gain shows the participants can effectively explain the Gospel story. Again, these gains should result in ease and effectiveness when articulating one's faith story.

Interviews and Comments

The third instrument was interviews. The interviews were significant in gathering information for the evaluation process. Post interviews were held by telephone with those who signed their names to the workshop materials. Thus, information was collected and analyzed. After the interviews, the notes were reviewed for content. From these responses, trends and common themes were analyzed.

The questions were vital to the analysis and explained why Christians do not readily share their faith story. During the interviews, the writer asked these questions.

Question # 1: Currently, are you more confident when sharing your faith story? On a whole, the answer to this question was very positive. Four responses were, yes. For one person, sharing is becoming second nature. Another is no longer timid when it comes to talking about Jesus. One attendee can now deal with the rejection because he learned they are not rejecting him but Christ. Another person stated he has a new level of confidence.

Question #2: Since the workshop, have you led anyone to Christ as their personal Savior? If yes, how many? All had witnessed to a least one person since the training.

Two participants explained how each time, it gets easier to do. With confidence, one participant works hard at sharing his faith story in his relationships. Three participants shared their faith story with their unsaved coworkers. The participants were asked whether they had any difficulty when sharing their faith story. All of them faced rejection but pressed past it and witnessed. This showed progress and spiritual growth. Prior to the workshop, they were paralyzed by the fear of rejection which prevented them from witnessing. One person's story had been so embarrassing, he could not share it but said he is slowly putting into practice the lessons learned. The participants viewed the training as helpful in motivating them to do evangelism.

Question #2 gets to the core of the workshop. Winning souls to Christ is the main objective of evangelism. It challenges the believer as done in Matthew 28:19-20. The question to ask oneself should be, Am I willing to go and teach all nations so they can become disciples?

Question # 3: What part of the workshop was most helpful? One participant chose the session on the Gospel presentation. This particular topic gave him a road map of how to present the Gospel. Two were impressed with the effectiveness of the different styles of evangelism, and how vital they are. One felt that knowing the different styles aids in selecting the right one for the situation.

Question #4: Do you think the workshop was of benefit to you? If so, explain. The five participants referred to the workshop as remarkably beneficial. Three commented on how the section on the styles of evangelism helped them deal with rejection and the uneasiness of sharing one's faith story. Two participants talked about how significant role-playing was for them. Each participant indicated how the workshop was helpful and the training motivates them to witness. They were stirred to excitement.

As shown by the above responses, the emphasis on relational evangelism had a profound effect on those who attended the workshop. Seven persons were asked to participate in a short telephone interview, but only five accepted. These are some of the broad themes derived from the interviews. Every response was positive. All of the participants received a very clear understanding of what evangelism is and felt the training was valuable in learning the basics of relational evangelism. Because of the newly obtained information and confidence, the participants were eager to invite friends and coworkers to church. The enthusiasm and value of the workshop was widespread throughout Mount Horeb. The results were positive.

The writer also informally interviewed Mount Horeb's membership by casually asking many of the workshop participants their reaction to the workshop and various aspects of relational evangelism. The pastor, context associates, and even some members shared with the writer positive comments that they heard while interacting with the membership. Plus, all of the anonymous comments were positive as well!

The exposure to the training on relational evangelism has the participants on a journey to reaching the unsaved. As members apply the teachings of the workshop, Mount Horeb is becoming more proficient in reaching the unsaved.

CHAPTER SIX

SUMMARY

The Mount Horeb Baptist Church in Washington, D.C. is where the writer is an Associate Minister and the site for the evaluation of this model. The workshops were done during the course of a six month period ending in March 2004. The Pre/Post Tests were given before and after workshop. The sessions lasted four hours. Some of the interviews were conducted after the sessions. Sermons to the congregation pertaining to evangelism were preached in order to stimulate interests in practicing evangelism.

Response to the Findings

Looking at the responses, it appeared that the project was successful. It assisted in identifying the attendee's personal style of evangelism. Clearly defining each style boosted confidence. In the interview, the participant responded positively to the questions in the follow-up evaluation. Over half of the participants stated that they are more positive about witnessing to the unchurched. All the participants recognized the significance of fulfilling Jesus' mandate and the powerful impact each one of has on those with whom we have relationships. They are currently evangelizing more actively than prior to attending the workshop.

Effectiveness of the Workshop

When interpreting the findings of this study, the writer thought the answer was a qualified “yes”. Yes, this relational evangelism model proves effective in producing better equipped, more confident, spiritually motivated members. Divinely mandated evangelist result and are released on their communities.

The evangelism model designed was far more than just training church leaders. This model included sermons preached to motivate and equip members to more effectively and confidently practice evangelism. In reference to questions concerning the emphasis on evangelism and its effect on their faith, over half of the participant responses were positive.

Seventy percent of the participants in this study found the relational evangelism workshops very helpful to them. The majority of the participants admitted that the fear of rejection keeps them from sharing their faith story. Prior to the workshops, some felt they lacked the confidence required to witness effectively. After the relational evangelism workshops, the participants were better equipped to evangelize and were much more comfortable sharing their faith, especially with those with whom they interact regularly.

Although other findings surfaced from the interviews, the writer concluded that these were most prominent.

CHAPTER SEVEN

REFLECTION AND CONCLUSION

This project was designed to close the gap between those who have a desire to do evangelism and the lack of additional training at the Mount Horeb Baptist Church in Washington, DC. To that end, the writer preached motivational sermons, provided workshops, and created a training manual.

From the motivational preaching and workshops, the writer and congregation learned several lessons. The writer experienced a higher level of patience while trusting God to be in control of the endeavor. The writer's faith was tested, but it never wavered. The writer knows God was there in the midst. During the low and high points of this journey, the evidence of God's presence prevailed. The Holy Spirit was there to encourage the writer and shed light on whatever confronted the project; thus, the writer became more grounded in positive thinking when negative thoughts arose. The writer feels more skilled and competent in the ministry of evangelism. The writer senses a deeper relationship between those church leaders and laity who were a part of this project.

The participants and congregation now feel evangelism is one of their primary missions. The majority of the participants named fear as the villain that kept them from sharing their faith. Some thought evangelism required them to go and knock on doors. The participants learned other models and styles of evangelism which helped them become more comfortable. Some indicated they lacked the biblical knowledge needed to

effectively witness. The writer can safely say there has been among the membership a renewed desire to share the Gospel by witnessing. The writer's only drawback is there were no children in the workshops. Therefore, future training should include a workshop designed specifically for the youth.

The two and one-half year experience at UTS has been a great challenge. They are referred to as such because this mission was added to the writer's daily duties. The responsibility of working a full-time job, being an associate minister and teaching a weekly Bible study class, being a loving and encouraging husband to a very sick and recuperating wife, and the role of a grandfather helping to fill in for an absent father.

The intensive five-day courses were enlightening and inspirational. The peer group session was a place where knowledge and ideas could be exchanged. The group sessions became an environment where one could discuss their paper and not feel embarrassed about its differences. It was a place to give or receive constructive criticism, a place of support and encouragement, and a place to share one's personal pain caused by sickness, death, and other unexpected occurrences. Discussions with peers helped with the selection of books for the writer's model design. These sessions presented an opportunity to visit in their context which was enriching and rewarding. It was wonderful to see how they served in ministry and allowed us to engage colleagues in issues germane to their locality. Our mentor greatly enriched our lives, set the tone for group discussions, kept us focused, and offered rare insight into world issues.

This D.MIN process helped the writer set personal goals and rearrange priorities. The writer learned much about relational evangelism and has grown immensely from this experience.

The writer's particular ministry focus, training leaders to evangelize, was designed to empower and equip leaders for the Great Commission. The writer addressed the need at Mount Horeb Baptist Church in Washington D.C. to train leaders in the area of evangelism. After participating in this project, leaders displayed a greater ability to fulfill the mandate Jesus has given us. Saving souls is one of many ways the Church can develop and build communities.

Where do we go from here? The writer is hopeful that the D.MIN process will be used as a tool that will bless many others.

This project reaffirms workshops and motivational preaching as a training tool to effectively train church leaders and laity in evangelism. The outcome produced church growth.

APPENDIX A
RELATIONAL EVANGELISM MANUAL AND
WORKSHOP HANDOUTS

THAT NONE SHOULD BE LOST

AN INNOVATIVE APPROACH TO RELATIONAL EVANGELISM

**TRAINING MANUAL
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DELMUS COOPER, PASTOR

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Using This Manual

Each section of “**That None Should Be Lost**” will cover the different styles of evangelism, how to do relational evangelism, places to do evangelism, role playing, ways to communicate The Gospel, and how to present The Gospel. (The Scriptures referenced will be the King James Version.)

The basis for the title can be found in John 17:1-12 where Jesus lifted His eyes up to heaven and spoke to His Father concerning having finished the assignment given Him. He, in verse 12, stated that “While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and **none of them is lost**, but the son of perdition; that the scripture might be fulfilled”.

While in a garden over the brook Ce’dron (the place where Judas betrayed Jesus with men and officers from the chief priests and Pharisees), He explained in John 18:8 that He was the one they sought and asked that the others be free to go their way. In John 18:9, He answered so profoundly “That the saying might be fulfilled, which he spake, Of them which thou gavest me **have I lost none.**”

Because Jesus is our elder brother and example, we desire to be just like Him. Just as He was able to hold on to those assigned to Him by the Father, we also strive to do well. When we see our Father God, we want Him to be well pleased with: (1) our confession of Jesus Christ as Lord and Savior; (2) our lives while on earth because we went about showing brotherly love; (3) our level of obedience to His Word which commissioned us to make disciples; and (4) our willingness to faithfully honor and praise Him. The purpose of this manual is:

- to stir up a passion for evangelism within the “Body of Christ”;
- to win souls to Christ; and

- to develop new relationships for the purposes of evangelism.

THAT NONE SHOULD BE LOST

I. Introduction

It is the desire of Jesus that all come to the knowledge of the truth. This is the reason why Jesus died. He suffered on the cross so that all may have eternal life because He did not want anyone to be lost. Jesus came to the earth in order to seek and make provision for those who were lost. As He went about His daily business, He shared the message of salvation with those He came in contact with. Jesus was intentional with those to whom He witnessed.

I share Jesus' desire that no one will be lost. Jesus tells us in Acts 1:8, "But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth." It is God's desire that "none should be lost" and that is why He gives us the power to impact the lives of others. Generally, when we come in contact with the same people on a daily basis, we can impact their lives. Many times, we can affect them through a relationship because we regularly relate to them. Thus it is easier to approach them.

Many years ago, the introduction to my personal Savior was through a friend. I can say that was the greatest and most fulfilling experience of my life. I am reminded that what my friend did for me was truly a blessing. **It saved my life!** Like my friend, we too can be a blessing by sharing Jesus' story with those we encounter on our life journey. Friendship can be the bridge used to share the wonderful news of how Jesus saves. It can be a lot easier to present The Gospel through a friendship or acquaintance rather than through unfamiliar channels.

What do we mean when using the term relational evangelism? **Relational evangelism is relating The Gospel to a relative, friend, neighbor, classmate, coworker, business associate, or anyone with which you have a relationship.** In one sense, relate means to give an account of or narrate. When one narrates, he recites the details of. Simply put, he tells a story. All of us have relationships, and we can use them to our advantage. Use your life as bait so that the unsaved people in your life can become disciples of Christ.

The Word of God does not say everyone Jesus witnessed to became saved. The most important thing is that He witnessed to those around Him as well as through many encounters. Likewise, God wants us to witness to those we come in contact with. It is our responsibility to be a witness to mankind. It is not, however, our responsibility if they choose not to receive the Word of God. So, if you witness to someone and they do not receive the Word, nor do they warmly embrace you, **do not** let it get you down. Just keep on sharing the Good News. Keep on talking about your personal experience and, most importantly, how He reached down and saved you. Tell of His goodness in your own life.

Teaching the importance of relational evangelism can bring about powerful results. It is amazing to see, or realize, the tremendous impact we have upon people who are in contact with us daily. More than likely, someone convinces you to come -- convinces you to take a chance on this Jesus. You come into The Kingdom because your friend or acquaintance has been influenced. You eventually become a follower of Jesus Christ, because you are now being influenced. None of us are ever the same after an encounter with Christ. It only takes one touch.

II. The Great Commission

The Great Commission calls us to go out and make disciples of men (Matthew 28:19-20). We are commanded and commissioned to proclaim the Good News and serve.

III. The Gospel Story

What is The Gospel Story? The Gospel Story is the events centered around the life of Jesus. Those events will include: His birth-the Christmas story; His suffering, death, and resurrection- the Passion story; as well as other well-known events. This is what we call The Gospel. This story, along with our own, can be shared with the unchurched and/or unbelievers so that they can be led to Christ. As we share these stories with each other, we will become more comfortable telling the story.

How do we relate the Gospel message to others? We have several ways to approach the issue. We can make a selection from intentional, confrontational, relational, invitational, serving, testimonial, or prayer evangelism.

In this section, different styles of evangelism will be introduced. We must understand that evangelism can be situational. This means the circumstances dictate the particular situation in which you find yourself. The style of evangelism used depends on where you find yourself and what you need to use to get the job done!

IV. The Contact by Jesus was Intentional

The Son of God was sent to communicate the message. Jesus was deliberate in ministry. In order to multiply Himself, Jesus deliberately chose 12 men to follow Him. He was intentionally open, and He related transparently and genuinely to The Twelve. We should use Jesus as our example of openness. When open, we are on display to show the Christ living inside of us.

The Twelve walked with Jesus everyday for 3 years. He purposely chose and trained them so that the work He started could continue. They were in close relationship with Jesus; therefore, they saw and heard everything He did. They were there when He performed miracles. His vision was for them to make disciples as shown to us in Matthew 28:19-20. Beginning with these men, future generations would continue by multiplying Jesus throughout history. The divine plan of the Father is to lead mankind back to Himself.

V. Styles of Evangelism

A. Confrontational Style of Evangelism

In terms of evangelism, many Christians think of the confrontational style. This is the style often used to confront strangers and it gets down to the bottom line -- If they do not accept Jesus they are going straight to Hell! In this style, the evangelist goes about knocking on doors passing out fliers and Christian tracts. For someone who is not familiar with approaching people in public places, this is perhaps one of the most uncomfortable forms of evangelism. This is especially uncomfortable for some evangelist; because, when you are confronting strangers, you do not know how the person will react to your witness.

One has to be very bold and/or self-confident in order to use this style. Scriptures such as Acts 2:14 speak to this style. Peter boldly and confidently stood before the Jews and proclaimed that this Jesus they crucified has been resurrected! Jesus is now exalted to the right hand of the Father. As promised, the Holy Spirit was poured out on them. When the Day of Pentecost came, the people listened and asked what must we do to be saved. Next, Peter confronted them concerning their lifestyles. Confrontation is a bold approach, and you must be prepared to deal with any reactions and circumstances that might arise.

B. Relational Style of Evangelism

We have influence upon the people with which we have relationships. These influences can be used as an opportunity to witness the Good News of Jesus. Some people can be reached better because we are in relations with them. For example, as we mingle with our relatives, friends, neighbors, co-workers, business associates, schoolmates, and teammates, we can influence--whether positively or negatively. (see Figure 1) More than likely, these people have witnessed positive changes in our lives.

Jesus used the relationships He had as opportunities to share His story and to talk about His father. The Scriptures explain how He influenced others by having relationships. Luke 5:27-32, explains how our way of living for Christ can persuade others that the things they hear about going to church and Jesus are really good things to do. In these verses, Levi the tax collector, is called to follow Jesus. Afterwards, Levi held a banquet for Jesus at his house. In the crowd were tax collectors, Pharisees, teachers of the law, and many others. They complained to the disciples about Jesus eating and drinking with the tax collectors and sinners. The response of Jesus was that He came to call sinners to repentance.

Use your own life acquaintances and experiences as bait. Building friendships is essential to relational evangelism. As we know, **God is a builder of relationships**. When we look at Jesus as our example, He went around establishing relationships in order to share the Good News of The Kingdom of God.

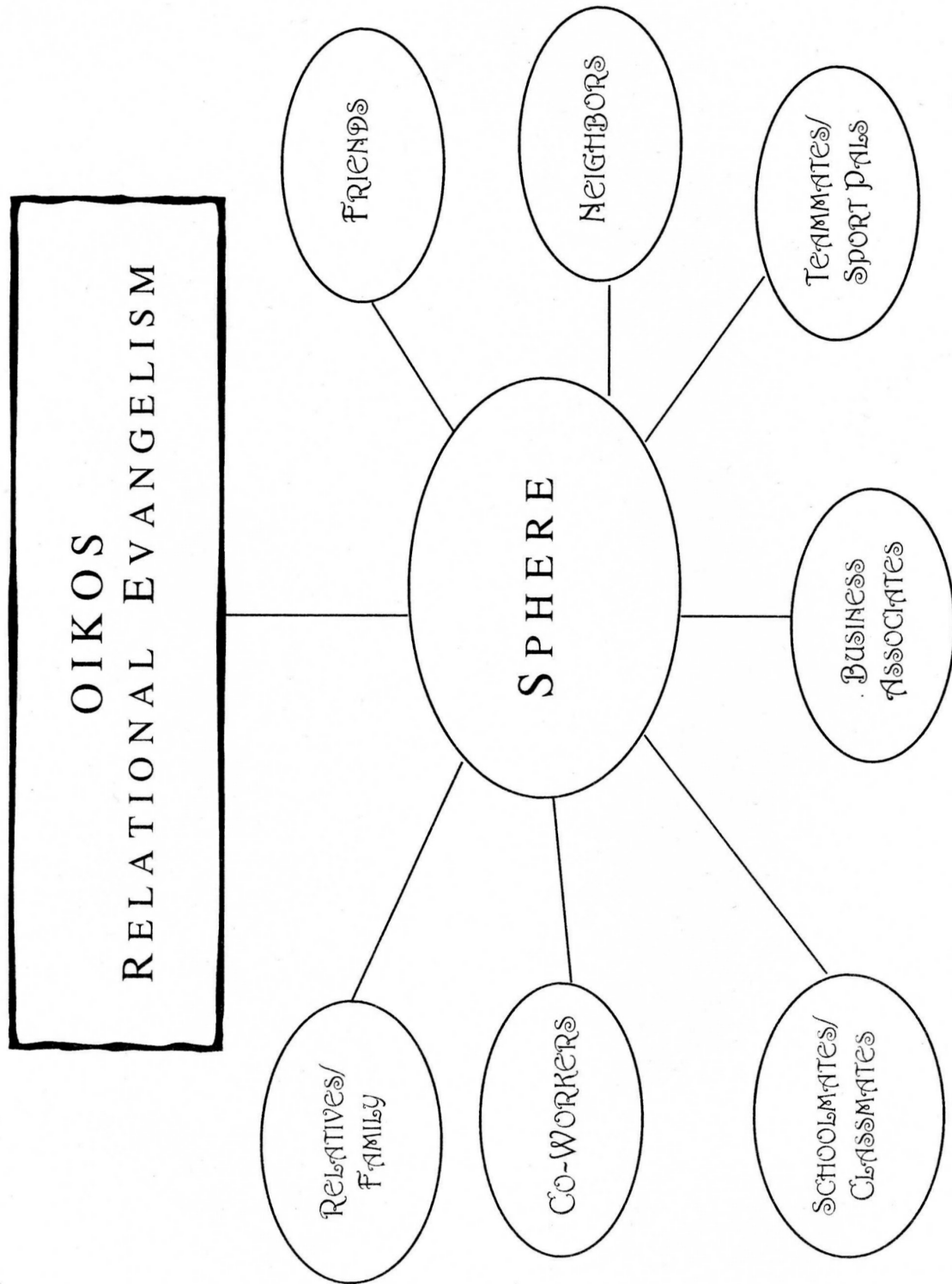


Figure 1

C. Invitational Style of Evangelism

This style of evangelism is where we invite others to experience the saving grace of Jesus. Invitational includes testimony evangelism as well. Here, we should be able to tell somebody about how Jesus touched our life and turned us around. Telling a personal story is very important. It does not have to be very long or filled with great details. Jesus applied the invitational style of evangelism in John 4:6-9 with the woman at the well.

D. Testimonial Style of Evangelism

In this particular style, someone tells of how Jesus has changed their life. It is a style where you tell your salvation story. In the testimonial style, God is taking the examples of imperfection found in the nature of the old man to show what changes He can bring about. While using the negative, the ugly, the bad, and the failures, a comparison can be made to show the wonderful things God can do with a broken life. He can use the life of the one giving the testimony to draw...so that none shall be lost.

E. Serving Style of Evangelism

How many of us actually serve others? Oftentimes, serving someone else can be time-consuming and demanding. When we reach out to someone and others see it, it can be very moving. It could have an effect on them coming to Christ. People are always watching the Christians. In others words, our lives are being used as bait to catch fish. Followers of Jesus Christ are fishermen of men!

Our job is to find someone who has a need and touch that person by serving them at their point of need. Touching lives through serving is an effective evangelistic method. There are endless ways to serve.

G. Prayer Style of Evangelism

Prayer is a powerful weapon. We can use our prayers to bring an individual into The Kingdom. The prayer of intercession is a key tool for evangelizing. Prayer prepares the way and opens the door. I would venture to say that it was prayer that brought many of us into The Kingdom of God. It was our mother/father, a grandparent, an aunt/uncle, co-worker, and/or a friend who prayed unto the Father in heaven on our behalf. Prayer can bring a lost son out of a pig pen.

Throughout the ministry of Jesus, we find that He often went to a quiet place to talk to His father. When He needed something, He went straight to Him in prayer. It is good to use Jesus as the example to follow. Going to our Father in prayer should be a part of our daily routine.

From the different types of prayer, we can choose intercessory, thanksgiving, requests, and praise. Prayer keeps us tuned-in to God and gives us sensitivity to the needs of others. When we pray regularly, we are more apt to think of others and their situations and needs.

In order for us to successfully evangelize, God must go before us to prepare the hearts and minds of those being evangelized. The Word says in John 6:44, “No man can come to me, except the Father which hath sent me draw him; and I will raise him up at the last day”. The work of the Father is to draw and pull, the work of the Son is to set free, and the Holy Ghost seals to the day of redemption. We must pray that God draws our family, friends, other loved ones, and associates to Jesus, so they can be saved.

Prayer keeps our hearts and minds sensitive toward the lost. It helps us watch for an opportunity to minister to others about the saving grace of Jesus. Personally, I am more sensitive and alert to the needs of others after I have prayed.

Depending on the situation, choose one or a combination of the evangelism styles. Then look for opportunities to exercise these evangelism styles to touch someone...that none should be lost.

VI. Places to Evangelize

When we are ready to go out to win souls to Christ, there is preparation to be done. We pray to ask God for courage to carry out the task with the proper attitude, to prepare the hearts of the unsaved so they will be open to receive, and for the best place and time. We need to be prepared spiritually and emotionally to go to various places. These places include:

Workplace	Sports Events	Shelters
Class/School	Day Care Centers	Parks
Family Functions	Hospitals and Nursing Homes	Street Corners
Neighborhoods	Prison and Rehabilitation Centers	Parking Lots
Community Events	Airports, Train/Bus Stations	Vacation Bible School

VII. How Does One Share Their Faith Story?

Verbally sharing one's faith in God is a non-threatening encounter. When we talk about our own experiences, it does not put others on the defensive. The person sharing their faith story is free from having to argue with the listener. The sharer talks and the listener decides whether he/she believes in the existence of God. We hope the listeners will be convinced to give their lives to the Lord. When they do not accept Christ, do not become discouraged, because your faith story has planted a seed. Begin to pray for laborers to come along to water the seed you planted.

The person witnessing must be in tune to the Holy Spirit in order to "know" when to share their faith story. This knowing comes by having a healthy prayer life. Thus, faith-sharing becomes a trilogy. Matthew 18: 20 tells us, "For where two or three are gathered together in my name, there am I in the midst of them. As we witness The

Gospel, Jesus is an active participant in the process. In other words, we can do all things through Christ who strengthens us. (Philippians 4:13)

VIII. Role-Playing

In this session of the workshop, the participants are given an opportunity to engage one another in faith-sharing conversations. The participants are placed in small groups and given situations to act out together. After 15 minutes, the group comes together to discuss the effectiveness. How successful were they in conveying The Gospel to the unbeliever? Hopefully, after this exercise, the participants will feel more comfortable and confident when engaging someone in sharing their faith.

To develop a clear understanding of evangelism is to simplify the process. We can divide the process into three steps.

- (1) Outline your approach to meeting the person's needs exactly where they are. In other words, know where you would like to lead the person so that you can tailor the message to fit their need.
- (2) Think of some easy verses to remember that would be helpful in conveying the message.
- (3) Think of some life illustrations. These are your personal experiences that will probably encourage the unbeliever. Illustrations will help make your presentation interesting and easily understood.

IX. Witnessing to the Lost

A. The Roman Road

Another approach to witnessing is the use of Scripture. This method of leading sinners to Christ is called The Roman Road. Use the following Scriptures to lead a person down **The Roman Road**:

- ◆ **Romans 3:23** -- “For all have sinned, and come short of the glory of God.” Sin is the transgressing of God’s law.
- ◆ **Romans 6:23** -- “For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.” Eternal life is a gift from God, therefore, it cannot be earned.
- ◆ **Romans 5:8** -- “But God commandeth his love toward us, in that, while we were yet sinners, Christ died for us.” God loves us and sent His Son Jesus to die for us.
- ◆ **Romans 10:9** -- “That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.
- ◆ **Romans 10:10** -- “For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.” When we confess our sins publicly and believe in our hearts that Jesus is the Son of God we are saved.

B. Communicate The Gospel

Wherever we are, we can communicate our Christian experiences. An opportunity will present itself. It is up to us whether we take it or not. Witnessing can be as simple as telling a friend or an associate of answered prayers, sharing a Scripture verse

that has special meaning to you, or of a special sense of God's closeness in the time of trouble.

When we hold back and not share about the goodness and blessings of the Lord, we miss opportunities to reach someone. Witnessing is telling what we know and have experienced. Sharing Scripture may not always bring a person to Christ, but we should share them anyway. Nonetheless, Jesus told us to be a witness wherever we are. Sharing our faith story is important.

The Kingdom of God has always been about a personal relationship with God. Look at Genesis 1, where God came down in the cool of the day to have a relationship with Adam. When we look at the life of Jesus, we see that He found a way to communicate to the lost. Our message or witness does not need to be prepackaged. One's faith is best shared when in the context of a relationship or friendship. When we genuinely relate, trust can be built, questions can be answered, and Jesus can be invited into the fellowship. The disciples had a "follow me" relationship with Jesus.

X. Contacts for Opportunity to Witness

Who should you contact to do relational evangelism? **The thing to do is pray.** Go to God and ask Him to show you who to contact. Ask Him to prepare the way and bless the witnessing experience. After praying, think about someone you have daily contacts with who you believe not to be saved. Think about someone that you have empathy toward concerning salvation. Write down a few names of those with which you plan to intentionally witness. Think about how you intend to approach them. One way may be to start up a conversation. Some are more approachable than others. This makes it easier to fulfill God's mandate, so be encouraged...even when they are not. Continue to look for opportunities to share your story, the faith story, and the Gospel story.

XI. Salvation

Salvation is of the Lord (Jonah 2:9). Salvation is the supernatural work of the Godhead- The Father, the Son, and the Holy Spirit. It is not about our ability of persuasion, salesmanship, nor argumentation. It is the Father who draws, the Son who sets free, and the Holy Spirit who seals.

When you share **The Gospel**, believe that God can use us to bring people to Him. God will honor our faith. Remember that without faith it is impossible to please God. Your faith is very important. When it comes to witnessing, you must believe it yourself.

XII. Gospel Presentation

- ❑ **Questions To Ask The Unbeliever** Do you know for certain where you would go if you were to die today. If you died this minute, would you go to heaven? (Allow the person to answer the question.) At this point, you could share how you know for certain that you will go to heaven. Share your faith story with the unbeliever.
- ❑ **Another Thought-Provoking Question** is to ask the person's age. Then tell the person to add 100 to that number. Ask how old the person will be. Next, ask, "Where will you be?"
- ❑ **Share Romans 6:23** with the unbeliever which tells us, "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."
- ❑ **Explain to the unbeliever what grace is.** Grace is a gift from God. Ephesians tells us, "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast."

- ❑ **Explain who Christ is.** Share the Scripture John 1:14 “ In the beginning was the Word, and the Word was with God, and the Word was God. And the Word was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the only begotten of the Father,) full of grace and truth.”
- ❑ **Explain what He did.** Jesus died on the cross. He rose on the third day from the dead. He paid the price we could not pay.

XIII. Get the Unbeliever to Commit

1. Talk to them about the Sinner’s Prayer. Ask the unbeliever would they like to receive the gift of eternal life. Tell them in order to be saved all they have to do is believe everything in Romans 10:9-10.
2. Have them repeat Roman 10: 9-10, “That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.”
3. Pray for them.
4. Next, invite the unbeliever to your church.
5. Make it your business to follow-up on their progress.

XIV. Follow-Up

Discipleship is a progressive technique used to help a person become spiritually mature. It requires step-by-step routines and can be time consuming. However it is well worth the time spent.

We can follow-up by directing the person to proper training which should nurture through the Word of God, and personally being there when issues arise. The Scriptures

show us that Jesus spent time with the multitudes as well as the one-on-one teaching. In other words, we need to provide a support system for the new believer which will help them walk out the Word. Their lives will become one which displays a lifestyle that glorifies the Lord of Lords.

XV. The Plan for Evangelism.

The mission of the Church is to make disciples for the Lord Jesus Christ. Our task is:

- ✓ to reach out to people wherever they are,
- ✓ receive them as they are,
- ✓ relate them to God,
- ✓ nurture them in the Word of God,
- ✓ make them disciples, and
- ✓ send them out to witness the love of God to others.

It has been said that “when we fail to plan, we plan to fail”. Therefore, there must be a plan to do evangelism. Every church needs a vision. The Word of God says, “My people perish because of a lack of a vision.” (Malachi) A vision is where you are heading. It is “seeing” what you want to accomplish. The goal of followers of Christ is to make disciples.

It is my belief that the vision must be a shared vision in order to be successful. The entire church must be willing to embrace the mission in order to have an energized and positive evangelistic ministry.

Things to Do to Promote Continual Evangelism

1. Talk about evangelism in all the classes at church.

2. Make evangelism a topic at the New Members Class stressing its importance.
3. Make all organizations aware of their evangelistic responsibilities.
4. At prayer meetings, encourage members to share their faith story so that their confidence is built up and they become more comfortable when speaking before strangers.
5. Create more opportunities for members to share their “hands-on” experience.
6. Continue to empower members to appreciate evangelism.

XVII. How Do We Disciple?

The first thing that usually comes to mind is to invite the person to go to church with you, a friend or someone who we are relating to on a daily basis. After the service, you may feel comfortable enough to share your faith story with them. Then, ask them to come back again.

If a visitor attends the service, have someone in the congregation personally greet them, and invite them to come again. Our goal is to make the person feel like an honored guest. Make them feel loved. Many times, visitors will fill out a visitor card. This is a way to keep in contact with the person. Remember, our task or assignment is to make a disciple.

Once a person decides to become a member of our church, it becomes our job to nurture that person in the things of God. To help with this process, assign the new member to a deacon, deaconess, and/or layperson. The members are instructed to attend the New Members Class. Their sponsors (deacon/deaconess, layperson) will introduce them to members of the congregation. They are informed of the various classes and

activities of the church. A tour of the church should be given. This will help build a certain level of comfort as well as acceptance.

XVIII. Nurturing New Members

When we speak of nurturing, it means to train, to educate, and to further the development of the person. A person can be nurtured in a variety of ways. It can be done through a few classes and corporate Bible study, Sunday morning worship service, personal/private Bible study, and faith sharing. These are a few ways to further achieve godly and righteous behavior. Prayfully, this person will become a mature Christian and witness -- a disciple for Christ. The more we do this, like this newcomer, **“None Should Be Lost.”**

Glossary of Terms

Salvation	Salvation is the grace of God. (Romans 8:24) “For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for?”
Gospel	The Gospel is the Good News of what Jesus did. The Gospel is the disclosure of Jesus Christ as God’s Son and our Lord by His resurrection from the dead. (Romans 1:3-4) “Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh; And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead.”
Faith	Faith is trusting in God alone for eternal life. (Acts 16:31) “Believe on the Lord Jesus Christ, and thou shalt be saved,…” We receive faith by hearing the inspired Word of God. (Romans 10:17) “So then faith cometh by hearing, and hearing by the Word of God.”
Repentance	Repentance, a gift from God, is godly sorrow for our sins. We admit that we have sinned against God. (Acts 11:18) “When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life.”
Eternal Life	The knowledge we have that when we die we go to be in the presence of the Lord. (I John 5:13) “These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.”

Sin	Sin is the willful breaking of God's law (I John 3:4) "Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law."
Original Sin	Original sin is the total corruption of our nature because of enmity that is in us as the result of sin of Adam and Eve. (Romans 5:12) "Wherefore, as by one man (Adam) sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned."
Kingdom of God	The Kingdom of God is the spiritual sovereignty of God. It exists wherever God reigns as king over the lives of His subjects. (Matthew 6:9-10) "After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name. "Thy kingdom come. Thy will be done in earth, as it is in heaven."
Forgiveness	Our sins are forgiven and remembered against us no more when we confess them to Jesus Christ and ask His forgiveness for them.(Psalms 103:12) "As far as the east is from the west, so far hath he removed our transgressions from us." (I John 1:9) "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

EXHIBIT 1



WITNESS Acts 1:8

“But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judae, and in Samaria, and unto the uttermost part of the earth.”



FELLOWSHIP 1 John 1:3

“That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with His Son Jesus Christ.”



THE GIFT Romans 6:23

“For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.”



SALVATION Romans 10:13

“FOR WHOSOEVER SHALL CALL UPON THE NAME OF THE LORD SHALL BE SAVED.”

Pre/Post Test

A Pre-Test will be given at the beginning of the workshop series. After completion of the workshops, the Post-Test will be given to determine how much has been learned. A comparison will be made between responses to the Pre-Test and Post-Test questions. The success of the workshops will be determined by the participants' ability to answer the questions correctly and share the gospel story.

Evaluation

The workshop participants will be asked to complete a brief evaluation. This short questionnaire will be used to further analyze the effectiveness of the overall workshop. The participants will have an opportunity to evaluate the facilitator/instructor, as well as provide suggestions for improvement and comments.

~~~~~

**Please complete your information. It will be used for purposes relating to this workshop only, (i.e., follow-up evaluations). Thank you.**

**Name:**

\_\_\_\_\_

**Home Tel:** \_\_\_\_\_ **Mobile:** \_\_\_\_\_

**Address:** \_\_\_\_\_

\_\_\_\_\_

**E-mail:** \_\_\_\_\_

**Date you completed the workshop:** \_\_\_\_\_

### Pre/Post Test

*Carefully read and answer the questions. Do not worry about being right or wrong. Just do your best. When finished return to the Facilitator/Instructor.*

1. You have a direct impact on those whom you interact with on a regular basis.            True            False
2. Evangelism and witnessing mean the same thing.    True    False
3. The word evangelism in the Greek means A good message.            True    False
4. Is the good news Jesus and what He did?    Yes    No
5. Does the situation determine the evangelistic style?            Yes    No
6. Do your relationships and lifestyle provide opportunities for evangelism?    Yes    No
7. What is Relational Evangelism? \_\_\_\_\_  
\_\_\_\_\_
8. Why is Evangelism important? \_\_\_\_\_  
\_\_\_\_\_
9. What is the mission of The Church? \_\_\_\_\_  
\_\_\_\_\_
10. What does "Oikos" mean? \_\_\_\_\_  
\_\_\_\_\_
11. What is the Gospel story? \_\_\_\_\_  
\_\_\_\_\_
12. What is salvation? \_\_\_\_\_  
\_\_\_\_\_
13. What is the Roman Road? \_\_\_\_\_  
\_\_\_\_\_



**THAT NONE SHOULD BE LOST:**  
**An Innovative Approach to Relational Evangelism**

|                                    |
|------------------------------------|
| <b>W o r k s h o p   N o t e s</b> |
|------------------------------------|

**Date** \_\_\_\_\_

**Places to Evangelize**

**Sharing One's Faith Story**   ☐☐☐☐ **Witnessing**   ☐   **Communicating The Gospel**  
☐☐☐☐ **The Roman Road**

**Believe It**   ☐☐☐☐ **Pray for Opportunity**   ☐   **Presentation of Gospel**   ☐  
**Commitment from Unbeliever**

**Acceptance**   ☐☐☐☐☐☐☐ **Follow-Up**

**Plan**   ☐☐   **Promote Continual Evangelism**

**Disciple**   ☐☐☐☐☐ **Nuture**

## G O S P E L   P R E S E N T A T I O N

✠ **Questions to ask unbeliever:** Do you know for certain where you would go if you were to die today. If you died this minute, would you go to heaven? (Allow the person to answer the question.) At this point, you could share how you know for certain that you will go to heaven. Share your faith story with the unbeliever.

✠ **Share Romans 6:23 with the unbeliever which tells us, “For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.”**

✠ **Explain to the unbeliever what grace is. Grace is a gift from God. Ephesians tells us, “For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast.”**

✠ **Explain who Christ is. Share the Scripture, John 1:14, “In the beginning was the Word, and the Word was with God, and the Word was God. And the Word was made flesh, and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth.”**

✠ **Explain what He did. Jesus died on the cross. He rose on the third day from the dead. He paid the price we could not pay.**

## THE ROMAN ROAD

Another approach to witnessing is the use of Scripture. This method of leading sinners to Christ is called **The Roman Road**. Use the following Scriptures to lead a person down

### The Roman Road:



**Romans 3:23** -- “For all have sinned, and come short of the glory of God. Sin is the transgressing of God’s law.”



**Romans 6:23** -- “For the wages of sin is death but the gift of God is eternal life through Jesus Christ our Lord.” Eternal life is a gift from God, therefore, it cannot be earned.



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**Romans 10:10** -- “For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.” When we confess our sins publicly and believe in our hearts that Jesus is the Son of God, we are saved.

Wherever we are, we can communicate our Christian experiences. An opportunity will present itself. It is up to us whether we take it or not. Witnessing can be as simple as telling a friend or an associate of answered prayers, sharing a Scripture verse that has special meaning to you, or of a special sense of God’s closeness in the time of trouble.

**EVALUATION**  
**Relational Evangelism Workshop**

Please circle or fill in the correct answer.

1. Was the topic discussed of importance to you or your church?    Yes    No

2. Did the speaker present the information effectively?                      Yes    No

3. Were all your questions answered satisfactorily?                      Yes    No

4. How can this workshop be improved? \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

5. What other topics would you like covered in this workshop? \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

**Additional Comments:**

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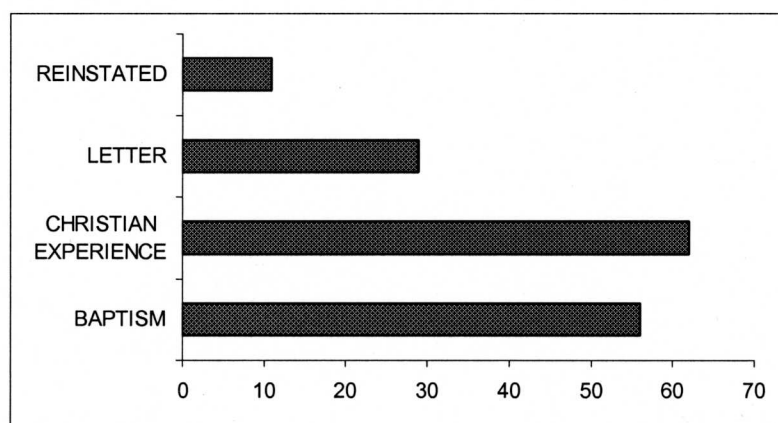
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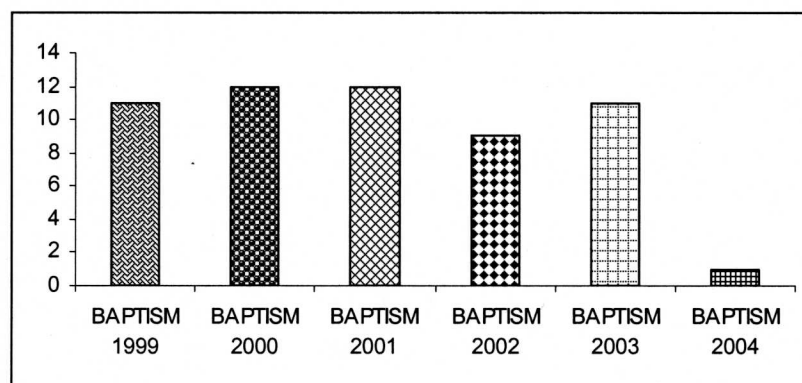
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A copy of  
The Sphere Chart, Exhibit 1, and the Glossary  
was given as part of the workshop handout packet as well.

**APPENDIX B**  
**FIGURES**



**Figure 1.**



**Figure 2.**

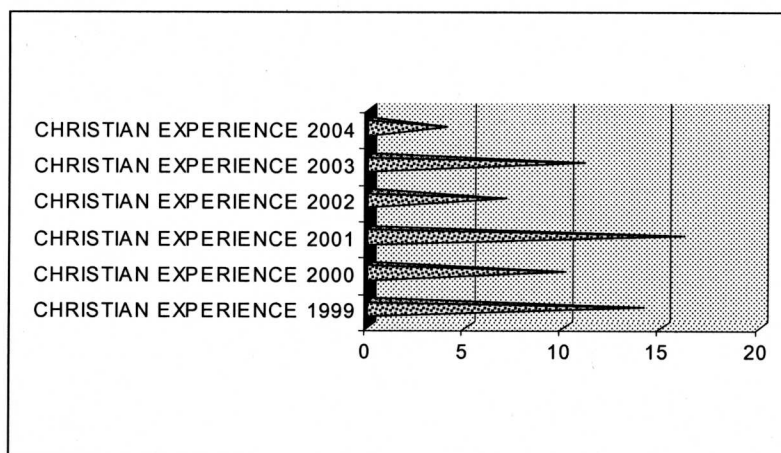


Figure 3.

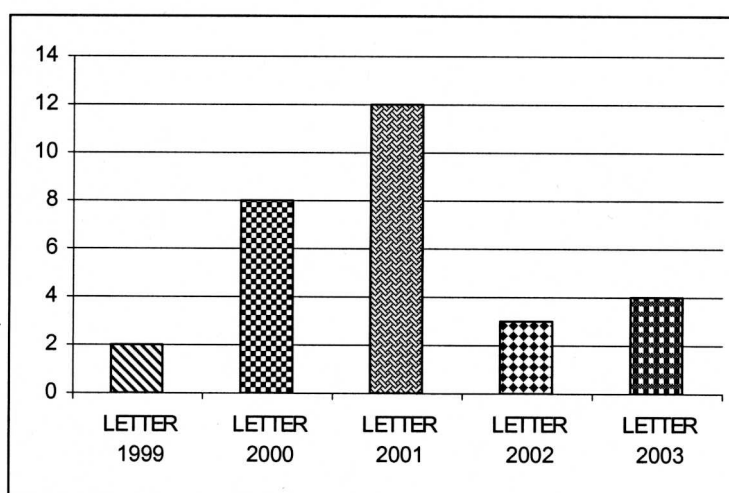
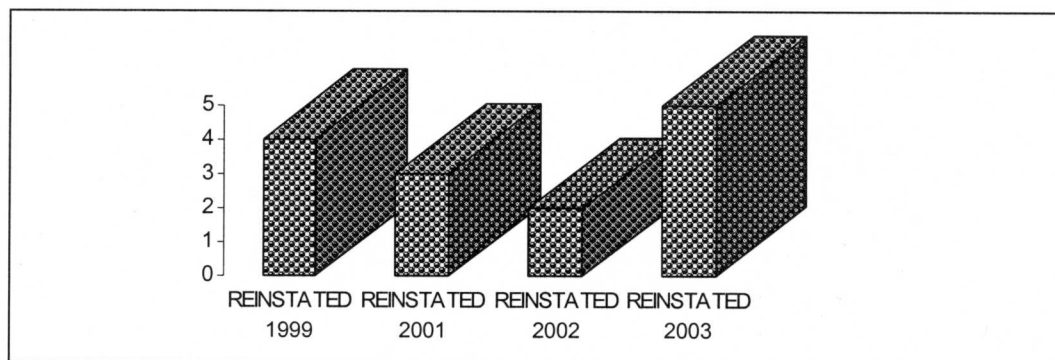
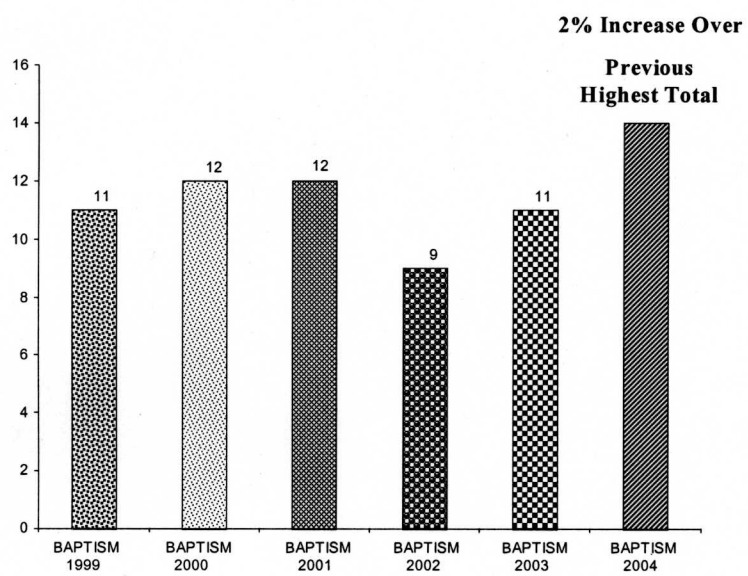


Figure 4.





**Figure 5.**



**Figure 6.**

**Figure 6.**

### Data Analysis of Pre & Post Tests From Workshop Sessions

| PRE TEST       |                |                         |        |           |                    |            |                        |                |                    |        |               |            |             |    |    |    |    |
|----------------|----------------|-------------------------|--------|-----------|--------------------|------------|------------------------|----------------|--------------------|--------|---------------|------------|-------------|----|----|----|----|
| Participants-  | Direct Impact? | Evangelism vs. Witness? | Greek? | Good New? | Style & Situation? | Lifestyle? | Relational Evangelism? | Why Important? | Mission of Church? | Okos?  | Gospel Story? | Salvation? | Roman Road? |    |    |    |    |
| Participant 1  | TRUE           | TRUE                    | TRUE   | NO        | YES                | YES        | 1                      | 3              | 3                  | 1      | 1             | 4          | 1           |    |    |    |    |
| Participant 2  | TRUE           | FALSE                   | FALSE  | NO        | YES                | YES        | 2                      | 3              | 3                  | 1      | 1             | 2          | 2           |    |    |    |    |
| Participant 3  | TRUE           | FALSE                   | TRUE   | NO        | YES                | NO         | 2                      | 3              | 3                  | 3      | 1             | 3          | 3           |    |    |    |    |
| Participant 4  | TRUE           | FALSE                   | FALSE  | NO        | NO                 | YES        | 1                      | 3              | 2                  | 1      | 1             | 3          | 1           |    |    |    |    |
| Participant 5  | TRUE           | TRUE                    | FALSE  | YES       | YES                | YES        | 4                      | 4              | 4                  | 4      | 4             | 4          | 3           |    |    |    |    |
| Participant 6  | TRUE           | FALSE                   | TRUE   | YES       | YES                | YES        | 3                      | 2              | 3                  | 2      | 2             | 3          | 2           |    |    |    |    |
| Participant 7  | TRUE           | TRUE                    | TRUE   | YES       | NO                 | NO         | 2                      | 2              | 2                  | 1      | 1             | 2          | 2           |    |    |    |    |
| Participant 8  | TRUE           | TRUE                    | TRUE   | NO        | YES                | YES        | 3                      | 2              | 2                  | 1      | 1             | 3          | 2           |    |    |    |    |
| Participant 9  | TRUE           | FALSE                   | TRUE   | YES       | YES                | YES        | 1                      | 3              | 3                  | 3      | 2             | 2          | 3           |    |    |    |    |
| Participant 10 | TRUE           | TRUE                    | TRUE   | NO        | YES                | YES        | 2                      | 2              | 3                  | 2      | 2             | 3          | 1           |    |    |    |    |
| Participant 11 | TRUE           | TRUE                    | FALSE  | YES       | NO                 | YES        | 1                      | 3              | 3                  | 2      | 2             | 2          | 3           |    |    |    |    |
| Participant 12 | TRUE           | FALSE                   | TRUE   | NO        | YES                | YES        | 2                      | 2              | 2                  | 2      | 3             | 3          | 1           |    |    |    |    |
| Participant 13 | TRUE           | TRUE                    | TRUE   | YES       | NO                 | YES        | 2                      | 2              | 3                  | 1      | 1             | 3          | 2           |    |    |    |    |
| Participant 14 | TRUE           | TRUE                    | TRUE   | YES       | YES                | NO         | 2                      | 3              | 4                  | 1      | 1             | 3          | 2           |    |    |    |    |
| Participant 15 | TRUE           | TRUE                    | TRUE   | YES       | YES                | YES        | 2                      | 3              | 4                  | 1      | 1             | 3          | 2           |    |    |    |    |
| TOTALS         | T = 15         | T = 9                   | T = 11 | F = 4     | Y = 8              | N = 7      | Y = 11                 | N = 4          | Y = 12             | N = 3  | 30            | 40         | 44          | 24 | 43 | 41 | 22 |
| POST TEST      |                |                         |        |           |                    |            |                        |                |                    |        |               |            |             |    |    |    |    |
| Participant 1  | TRUE           | TRUE                    | FALSE  | YES       | YES                | YES        | 3                      | 4              | 4                  | 4      | 4             | 4          | 4           |    |    |    |    |
| Participant 2  | TRUE           | TRUE                    | TRUE   | YES       | NO                 | YES        | 3                      | 4              | 4                  | 4      | 3             | 3          | 4           |    |    |    |    |
| Participant 3  | TRUE           | TRUE                    | TRUE   | YES       | NO                 | YES        | 3                      | 4              | 4                  | 4      | 3             | 4          | 4           |    |    |    |    |
| Participant 4  | TRUE           | TRUE                    | TRUE   | YES       | YES                | YES        | 4                      | 4              | 4                  | 4      | 4             | 4          | 4           |    |    |    |    |
| Participant 5  | TRUE           | TRUE                    | TRUE   | YES       | YES                | YES        | 4                      | 4              | 4                  | 4      | 4             | 4          | 4           |    |    |    |    |
| Participant 6  | TRUE           | TRUE                    | TRUE   | YES       | YES                | YES        | 4                      | 4              | 4                  | 4      | 3             | 4          | 3           |    |    |    |    |
| Participant 7  | TRUE           | TRUE                    | TRUE   | YES       | YES                | YES        | 4                      | 3              | 4                  | 4      | 4             | 3          | 4           |    |    |    |    |
| Participant 8  | TRUE           | TRUE                    | TRUE   | YES       | YES                | YES        | 4                      | 4              | 4                  | 4      | 4             | 4          | 4           |    |    |    |    |
| Participant 9  | TRUE           | TRUE                    | TRUE   | YES       | YES                | YES        | 4                      | 3              | 4                  | 4      | 3             | 4          | 4           |    |    |    |    |
| Participant 10 | TRUE           | TRUE                    | TRUE   | YES       | YES                | YES        | 4                      | 4              | 4                  | 4      | 4             | 4          | 4           |    |    |    |    |
| Participant 11 | TRUE           | TRUE                    | TRUE   | YES       | YES                | YES        | 4                      | 3              | 4                  | 4      | 4             | 4          | 4           |    |    |    |    |
| Participant 12 | TRUE           | TRUE                    | TRUE   | YES       | YES                | YES        | 4                      | 3              | 4                  | 4      | 4             | 4          | 4           |    |    |    |    |
| Participant 13 | TRUE           | TRUE                    | TRUE   | YES       | YES                | YES        | 4                      | 4              | 4                  | 3      | 4             | 4          | 4           |    |    |    |    |
| Participant 14 | TRUE           | TRUE                    | TRUE   | YES       | YES                | YES        | 4                      | 4              | 4                  | 4      | 4             | 4          | 4           |    |    |    |    |
| Participant 15 | TRUE           | TRUE                    | TRUE   | YES       | YES                | YES        | 3                      | 4              | 4                  | 4      | 4             | 4          | 3           |    |    |    |    |
| TOTALS         | T = 15         | T = 15                  | T = 14 | F = 1     | Y = 15             | Y = 15     | Y = 13                 | N = 2          | Y = 15             | Y = 15 | 57            | 56         | 59          | 56 | 57 | 58 | 57 |

Questions 1 through 3 = True or False Responses Questions 4 through 6 = Yes or No Responses

Questions 7 through 13 Classified as follows:

Did Not Respond = 1  
 Partial Correct Response = 2  
 Nearly Correct Response = 3  
 Fully Correct Response = 4

Figure 7. Data Analysis Chart

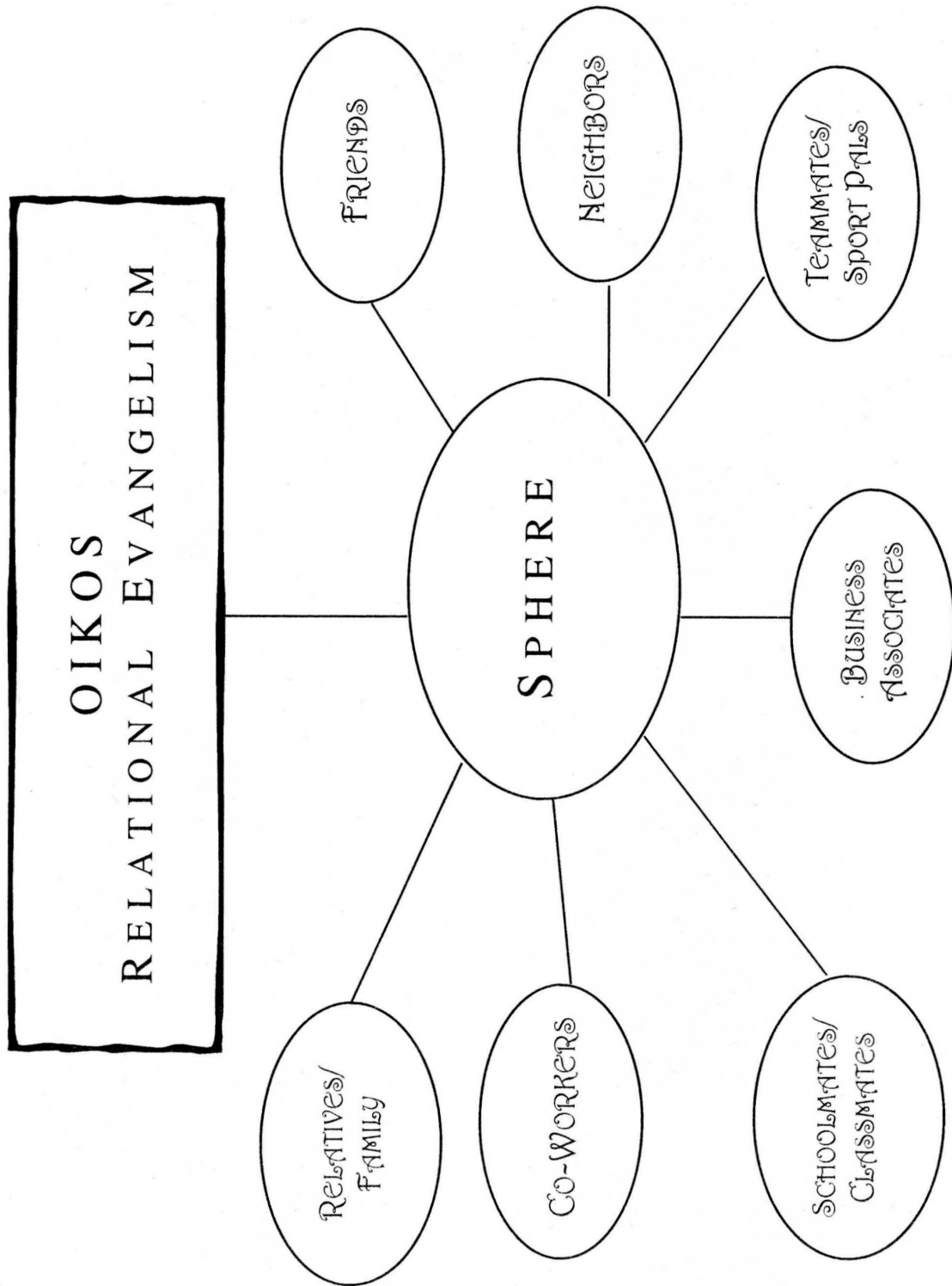


Figure 1

## GLOSSARY

**ETERNAL LIFE.** (continuous duration; age-long) is a life securely grounded in the eternal God. Life in Christ is life according to the eternal divine intent and its duration is a natural consequence. The knowledge we have that when we die we go to be in the presence of the Lord.

(Psalm 90:2) “Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God.”

(I John 5:13) “These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.”

**EVANGELIST.** One who announces the “Good News”. In other words, anyone who proclaims the mercy and grace of God (I Corinthians 1:17). And Christ gave some, apostles; and some, prophets; and some, evangelist; and some pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ (Ephesians 4: 11-12). Philip was the Evangelist (Acts 21:8). Not all Evangelist were apostles. The Evangelist might or might not be a bishop, elder, or deacon (Acts 8:25; 14:7).

**FAITH.** Trusting in God alone for eternal life. We receive faith by hearing the inspired Word of God.

(Acts 16:31) “Believe on the Lord Jesus Christ, and thou shalt be saved,...”  
(Romans 10:17) “So then faith cometh by hearing, and hearing by the Word of God.”

**FORGIVENESS.** The restoration of fellowship where sin has caused an estrangement. Our sins are forgiven and remembered against us no more when we confess them and ask forgiveness for them.

(Psalms 103:12) “As far as the east is from the west, so far hath he removed our transgressions from us.”

(I John 1:9) “If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.”

**GOSPEL.** The disclosure of Jesus Christ as God’s Son and our Lord by His resurrection from the dead. The Gospel is the Good News of what Jesus did.

(Romans 1:3-4) “Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh; And dared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead.”

**KINGDOM OF GOD.** That condition of human life in which the **will** of God, as revealed in Jesus Christ, is in complete control. The Kingdom of God is within us and is the spiritual sovereignty of God. It exists wherever God reigns as King over the lives of his subjects.

(Luke 17:21) “Neither shall they say, Lo here! Or, lo there! for the kingdom of God is within you.”

(Matthew 6:9-10) “After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven.”

**ORIGINAL SIN.** The total corruption of our nature because of enmity that is in us as the result of sin of Adam and Eve. (Romans 5:12) “Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for all have sinned:”

**REPENTANCE.** A gift from God when we have godly sorrow for our sins. We admit that we have sinned against God. (Acts 11:18) “When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life.”

**SALVATION.** In a particular sense, means deliverance from sin and its consequences and the coming to peace and reconciliation with God. For Christianity, it means primarily a right relation to God through Jesus Christ. Jesus is usually called “Saviour” because He has this significance. Salvation is a gift of the grace of God.

(Ephesians 2:8) “For by grace are ye saved through faith; and that not of yourselves: it is the gift of God:” (Romans 8:24) “For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for?”

**SIN.** The willful breaking of God’s law.

(I John 3:4) “Whosoever committeth sin transgresseth also law: for sin is the transgression of the law.”

## DOCTRINES

**The Doctrine of the Church.** In order to understand the Christian faith, it is essential to know the doctrinal beliefs of the Church. The following are brief scriptural discussions on salvation, sin, faith, eternal life, man, repentance, and the Holy Spirit.

**The Doctrine of Salvation** The theological belief is that salvation, in a particular sense, means deliverance from sin and its consequences and the coming to peace and

reconciliation with God. For Christianity, it means primarily a right relation to God through Jesus Christ. Jesus is usually called “Savior” because He has this significance. Salvation is a gift of the grace of God (Ephesians 2:8). “For by grace are ye saved through faith; and that not of yourselves: it is the gift of God:” (Romans 8:24) “For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for?”

**The Doctrine of Sin** Sin is the willful breaking of God’s law. In I John 3:4 the scripture tells us “Whosoever committeth sin transgresseth also law: for sin is the transgression of the law.” In other words, sin is the violation of God’s law.

**The Doctrine of Man** The Christian Church believes that man was made in the image and likeness of God. When Adam sinned, the human race fell and inherited his sinful nature of Adam. Then, man became alienated from God and that man is now unable to remedy his lost condition. (Genesis 1:26-27; Romans 3:22-23; 5:12; Ephesians 2:1-3,12).

**The Doctrine of Faith** The faith of The Christian Church believes that faith is trusting in Christ alone for eternal life. We receive faith by hearing the inspired Word of God. (Acts 16:31) “Believe on the Lord Jesus Christ, and thou shalt be saved,...” (Romans 10:17) “So then faith cometh by hearing, and hearing by the Word of God.”

**The Doctrine of Repentance** Repentance is a gift from God when we have Godly sorrow for our sins. We admit that we have sinned against God. (Acts 11:18) “When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life.”

**The Doctrine of Eternal Life** Eternal Life (continuous duration; age-long) is a life securely grounded in the eternal God. Life in Christ is life according to the eternal divine intent and its duration is a natural consequence. It is the knowledge we have that when we die we go to be in the presence of the Lord. (Psalm 90:2) “Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God.” (I John 5:13) “These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.”

**The Doctrine of Forgiveness** Forgiveness is the restoration of fellowship where sin has caused an estrangement. Our sins are forgiven and remembered against us no more, when we confess them to our Father God and ask forgiveness for them. Because our Father loves us, we can depend on His written word. Psalms 103:12 tells us, “As far as the east is from the west, so far hath he removed our transgressions from us.” I John 1:9 states, “If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.”

**The Person and Work of the Holy Spirit** The Christian Church believes that the Holy Spirit is the third person of the Holy Trinity. The Holy Spirit is the one who convicts man of sin, of righteousness, and judgment. The Holy Spirit

regeneration, baptizing all believers into the body of Christ, indwelling and sealing them unto the day of redemption (John 16:8-11, Corinthians 3:6, I Corinthians 12:12-14; Roman 8:9).

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